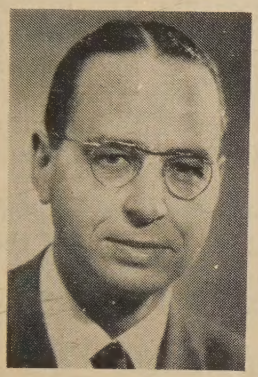
The Pulpit

A Journal of Contemporary Preaching



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VOL. XXIII, NO. 2 FEBRUARY, 1952

By W. B. Blakemore

THE MAKING OF

THERE is one point about which we should be clear at the outset. There is no longer any validity in preparing a ministry defined in sectarian terms. The day of sectarian definitions of the ministry is done for. Sociologically the denominations are the reality in the midst of which we are set, but not one of them any longer contains our ideals of what the church should be.

In making the ministry we must prepare men who are dreaming and planning and willing to give themselves for something else than the denominations we now know. They must be built up into a ministry of that one Church of Christ on earth which no man has yet seen. Obviously, we must prepare men in terms of something that does not yet exist, but we are not forced to start out in terms of airy ideals.

Defining the Parish

There is a very concrete world to which our students must be introduced; they can come to know what the total Christian enterprise has been in its full sweep. There is a theory held within Christianity that if you want to find the nature of our religion you must look to the church and its story through the centuries.

The churches that have appeared in successive centuries have resulted from the earnest efforts of men in every age to give the best expression they could to that fellowship which has its origin in the life of Jesus of Nazareth. The church is the continuation of his ministry on earth, the Body of Christ in our midst. Yet in all ages it has been a broken and marred body. Its history has been noble and ignoble in turn. It has had a checkered career, but it has carried the load of conveying Christianity through the centuries.

The development of Christian fellowship within the bourne of space and time is the first subject matter for the seminary student. Intimately related to it is the religious life of that community within which Christianity had its rise and by which Christianity was foreshadowed. The great resource for our knowledge of the religious experience of that community is the Bible. The Bible is part of the concrete totality of our religion. It does not stand above history nor apart from it. It covers a period of time during which history, more luminously than at any other time or in any other place, made vivid the nature of God.

No one has plumbed the meaning of this unique sequence in history. All we know is that within it is the good news that redeems our human condition and its predicaments. The history of the church and the Bible are the great concrete treasures which we can place at the disposal of the student for acquainting him with the nature of Christianity. It takes about fifteen months for the typical student to gain the groundwork of knowledge in these areas.

With his initial understandings established, the student must now take upon himself the task of working out a statement of Christianity by which he can communicate his own heartfelt convictions to his fellow men.

We ask each of our students to enter into this work of constructing the gospel for today along three routes. We ask him to deal with it as if it were primarily an intellectual problem, seeking a philosophy of life. Next we ask him to deal with Christianity as an ethical concern, and bid him design a way of life. Third, we ask him to deal with his faith as a matter of sensitivity and feelings, and ask him to forge his message so that it will lure and convince his fellow men.

Discovering a Philosophy

The goal of the intellectual route of his adventure is the discovery of a philosophy of life so stated that it is not only defensible to his own mind but reasonable, communicable and understandable to other men. This philosophy may be thought of in two parts. On the one hand it is a concern to work out ideas of God and his activity. The second part deals with the universe and its operations, the meaning of history and the problem of value. You may recognize these areas of inquiry under the technical terms of theology and metaphysics. If you hold these two parts of the intellectual enterprise apart they seem very abstract. But put them together and the practicality of this enterprise becomes visible. Its work is to derive for today's men and women a faith for living. Against skepticism, cynicism, and the acidulous questions of our day, the young student must work through to a resilient expression of his faith.

Out of it comes something more than a bulwark

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A seminary dean states the goals of modern theological education. Do you agree with him?

THE CHRISTIAN MINISTRY

against erosion. There is also the possibility of advancing the meaning of the Christian gospel. A chance of real addition to our philosophy of life lies along this first high road of adventure.

Deriving a Code of Conduct

In the ethical quest, the aim of the student is to derive a code of conduct both for himself and for other men as persons and as communities. Here again the task may be thought of in two parts. One part deals with men in his societal relationships. The other part deals with man as an individual, as a personality. Technically the problems of these two areas are dealt with by the sciences of sociology and psychology respectively.

The minister's concern with sociology is primarily to explore the relationships that the church can and should have with all the rest of man's organized social life. We expect the ministerial student to seek out what it is that makes society "tick," and what it is that corrodes and eats away true community among men. In the course of his ethical quest we expect him to spend some time with every major problem that confronts our common life—war and peace, racial tensions, the production and distribution of goods, the organization of economic and political life, and the administration of justice. He must not only understand what it is that God wants of the church but what it is he wants of the state and of the city and of the family.

When it comes to dealing with the problems of personal living, there is little difficulty in persuading the young minister that an understanding of human psychology will be of utmost value to him. He will have the care of souls, and all kinds of men in all sorts of conditions will come to him. He will need to know what experiences of different kinds do to men, what will help them to find peace of mind and soul, and what can release them into new creativity and constructiveness.

It is matters of this kind that are the important practicalities the ministry must deal with. I am not belittling the values of efficient administration of the church, but the great practicalities of the ministry lie at a deeper level. The kind of practicality that we want our minister to have is this: Walking into the midst of children he will know how to fill up the cup of childhood with the things that are good for children. Walking amid his young people with their burgeoning idealisms he will know how to lead them away from fanaticisms into the stabilizing and enduring avenues of social service. In the midst of those who stand in the vast routines of middle life he will know how to touch the day with heartiness and renewed hope, and contribute to the steadiness of faithful hands that are doing the world's work. As he goes to those who are in the latter days of life he will know how to help them lay down the burdens they have long carried without robbing them of any of their essential dignity.

The great goal of the ethical route of our student's adventure is to discover ways of life for men which will lead them to the paths of Christian glory no matter how difficult the circumstances and how slight their wordly success.

The Discipline of Beauty

The final road that is trod in the making of the ministry is the path of beauty. The religious enterprise has not always appreciated the discipline of beauty. But part of the story of Christian civilization is the inspiring results that have been won whenever the Christian spirit and the great arts have come into close relationship. The greatest achievements of our Western culture have been wrought by men whose spirits were fired with Christian understanding and whose art was a striving to express what they felt and knew as Christians.

In two ways the ministry involves high art. In the first instance it depends upon one of the arts of speech. Preaching is the shaping of a message in such a way that men will be attracted and persuaded. Different preachers arrive at different styles of address as they perfect their art. But none can afford not to give himself diligently to the cultivation of the best preaching style that his equipment will allow.

In another way the ministry involves art. It involves the formulation of an enriched and harmonized interior life. By submitting himself to the great triumphs of Christian living and expression the minister will find his soul shaped in beauty.

In making the minister, you do not want him to approach beauty in order to master it, you want him to be mastered by beauty so that it uses him and furthers its life. It is the same with truth and with righteousness. To take a man and so make him that he comes to be used by Truth and Goodness and Beauty as the channels of their entrance into the world of mankind is our aim in the making of the ministry.

The Christian Counter-Revolution

By Elton Trueblood

"LIFE is not lost by dying. Life is lost minute by minute, day by dragging day in all the thousand small uncaring ways. You who love money, you who love yourselves, you who love bitterness, and all the people of this little town, rise up. The loves we had were far too small. Something is loosed to change the stricken world; and with it we must change."

A few days ago I was going between the Lackawanna station and the Pennsylvania station in the city of Newark, and my taxi driver turned out to be a very instructive man. He was willing to instruct me free of charge as we drove. We had hardly left the Lackawanna station when he said: "I don't see the world the way I used to. I don't believe what I was taught as a boy. I've decided all of that was sheer foolishness. I've got a new philosophy." Being eager to learn all I could, I asked him what his philosophy was. "Well," he said, "my philosophy is this. This is the kind of a world in which the biggest dog gets the bone. And I mean to be the biggest dog. So there isn't anything I won't do. I'll lie, I'll cheat, I'll undercut my best friend. I'm going to get mine while I can and I'm going to get mine soon, see?" Then it was time for me, so I said, apparently to his immense surprise, "Perhaps I'd better watch you when you read the meter." For some strange reason he wasn't prepared for that one, and it threw him back on his haunches pretty badly. But then he soon rose up with immense vigor and reconstructed his position, saying "No, I ain't gonna sell my soul for a quarter." And then he added this juicy bit: "If I was to do that the worms would gag on my bones." I decided he was not as thoroughgoing in his philosophy as he supposed he was.

Evidences of a Moral Depression

A week later I was going back over the same journey. This time I went from the Pennsylvania station to the Lackawanna station. I didn't get the same loquacious driver, but I got another one, and this man was also instructive for the same price. As we drove through a street where the cars were parked at right angles to the curb, so that we could hardly get through, I said to the driver, "That's a funny business. How come that's allowed?" "Oh," he said, "the men who live along here each give $50 to the cop on Christmas Day. I wish I was that cop." "Why," I said, "that's bribery, isn't it?" "Oh, no," he said, "that's not bribery. They just love him so." Unfortunately by that time we were in the Lackawanna station, so I haven't heard the rest of the instruction yet.

But I knew that I had had an insight there in these two instances into a great deal of American life. We apparently have millions who actually believe and practice to an amazing extent the doctrine of the first driver. They do not do it thoroughly, they do not do it consistently, as he did not. But more and more this is becoming the philosophy of millions of our people. How does it come then that we are so surprised at the revelations of the Kefauver committee? Why should we be so amazed at the constant evidence that we are having a moral depression? This is precisely what is to be expected if anything like that man's philosophy becomes general. But this is not all of it. There has long been corruption in the world. That is not new. It is perhaps somewhat new for students to accept, in one college, bribes of $25,000 in one year to turn the outcome of basketball games. But there has always been bribery of some kind. What is new is a vast complacency on the part of our people.

Short on Joy

Did you see that remarkable issue of *Look* magazine for August 14 of this year? The editors of *Look* employed eight men, four journalists and four photographers, to go all over the nation into practically every one of the forty-eight states to take the temper of our people. And then after they were back and had their material in order they brought out this great issue of August 14 with photographs and accounts of conversations among high and low, men and women, old and the young, people of all races and backgrounds all over our nation. They had one photograph that showed three men, well dressed men, in front of a store or a post office. It could have been in any town. The striking thing was that the men's faces were sad. They looked puzzled, perplexed, confused, despondent. And the fact that you knew good and well that they had good cars down the street to go and drive when they left there made no difference. Their faces were sagging. The editors came to this conclusion: "We find that America is strikingly short on joy."

Then you turned the page and there was another full-page photograph—this time not three men in front of a store, but a boy and a girl sitting side by side in a railroad station. At the end of the bench was a suitcase. The boy had on the uniform of the United States of America. The girl was sitting as close to him as she could. Neither was saying a word, and you could just see

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them staring out into the open, tomorrow and tomorrow and tomorrow. You knew that for him it meant a trip to the other side of the world where the 38th parallel goes. To her it meant going back home to loneliness and then to waiting. And as you looked at the photograph you knew it pictured a scene in every railroad station in the United States. It is a symbol of our time.

So this is the best that we can do after all our years of wisdom and striving and effort. With all the machines, this is what we do. We put the boy and the girl in the railroad station and they look out dumbly into the future and say, "Tomorrow and tomorrow and tomorrow."

A Striking Letter

This sag is upon us. And it is in the light of this sag that anything we can say must be said. Now as against that I want to read you one of the most striking letters I have ever read and, I think, one of the most striking most of you ever heard. Once you have really heard it you will not forget it. It is from a young man, 21 years old, a young man in China brought up on a Christian mission. See what this young man says:

> Now I am no longer the former man you knew. Apart from my body which is the same, my whole mind and thought have changed. I have become a new man in a classless revolution pioneer corps, a loyal believer of Marx-Leninism. I shall never live for myself alone but for the masses. What satisfies my aspirations now is the progress of a happy socialism to a communist state. In this new teaching I have found unimagined blessing and happiness. I am very sorry that I must inform you that I no longer believe in God nor worship him. I can no longer address you as a religious brother, but I send you my revolutionary love.

How does that letter make you feel? What if you multiplied that by 400 million with fanatical devotion? It makes no difference, for the moment, that he will eventually become disillusioned. He is not disillusioned *now*, as he writes this letter; he is full of zeal. He is possessed by a vibrant idea that is stirring him to the depths. And the fact that it is misguided, the fact that it is divisive, the fact that it is ultimately wrong—all this makes it all the more dangerous. This is let loose upon the world, and this is the world in which you and I are going to live. Note the contrast with *us*. Contrast the enthusiasm of this letter with the faces of the boy and girl in the railroad station, contrast it with the faces of the men in front of the store. Contrast it with most of us. How many of the young people 21 years old in Chicago, how many in our colleges and universities, will write a letter to anybody and, speaking of the Christian faith, say, "In this I have found unimagined blessings and happiness. I shall never again live for myself, but for the masses"? How many will say, "I send you my revolutionary love"?

We'd be ashamed to write that, wouldn't we? We'd be self-conscious. We'd be afraid of wearing our hearts upon our sleeves. And so we go on in our dullness and in our lethargy and in our mood of continuous apology.

Renaissance Can Come

And now what I have come to Chicago to say tonight and what I verily believe to the middle of my bones is this: Unless shortly and rapidly we can have something that we believe as vividly, as thrillingly, as movingly, as excitingly as this young man believes his shabby creed, we shall be lost. We are a minority. There are more of him than there are of us, make no doubt about that. And if, in the long run, the *Look* magazine of August 14 is really characteristic, representative, honestly descriptive of the mood of our people, there is for us no hope. But in this lies hope: Life can be reconstructed from the inside; reformation is possible; renaissance can come.

Mr. Kettering of General Motors has given us at Earlham College a very generous fund of money for research in soil building. And though it has not been going on very long we are finding out some amazing things. We've all been worried about the running-off of the soil down the Ohio and the Mississippi to the Gulf. We say that the soil never comes back, and that is true. Consequently it is a terrible thing that we lose as much as we do in erosion. But let me tell you something of amazing hope. The other day I was talking to the head of this soil reconstruction project and he told me this very surprising thing. He said we can take six inches off the top of a good farm—take that much soil and cart it away; and within five years, with the right kind of intelligent and careful and laborious treatment of the soil, on that same farm we can raise 75 bushels of corn to the acre. I'm not giving you this because I'm an expert in soil building. I'm not. But I'm giving it to you from a man who is. And as I heard it I said to myself, That is one of the most thrilling things I ever heard. Ours is the kind of world in which rebirth is possible. Even the very earth will yield new things if we bring it up from the deeps to the surface. And as I listened I knew we had a marvelous new parable for this our time. We can rebuild! The West can be reborn—but only through great labor and through bringing it up from the deep; only by great wisdom and by the joint efforts of millions.

Winning Men's Hearts

But where are we to begin? We've got to begin somewhere. Every movement begins. Why not begin with the Chicago Sunday Evening Club? What if through this club we could begin to have this kind of enthusiasm for another kind of life and give an affirmative answer to communism? We've all given a negative answer. We've told how wrong Stalin is. We've denied dialectical materialism; we've written books about it, we've made speeches about it, we talk about it in the newspapers every day. But this is not enough. No merely negative

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answer ever wins. I'm not speaking now in a military sense; I'm talking about the much deeper winning of men's hearts. We shall never win until we can build up in the rank and file of our people a flaming faith in a kind of life that we prize so much that we will give to it our nights and our days. We must have something that we walk through fire for, give our lives for if need be, something we believe in so much that we shall be able to say, "We are new men in the Christian revolution pioneer corps. We send you our revolutionary love." A mere conventional Christianity will not do. Mere lip service to ancient clinchés will not do. What we must do is rediscover this perfectly glorious dream of life for men and women which combines the rational vision of Greece with the moral vision of Palestine, uniting them in the Christian religion. We must bring them down to our time through the achievements of science and present them to men as a faith to live by.

This is really the life we prize, but we have forgotten that it is revolutionary. We have taken it for granted. We have believed that it is something that does itself. But it will not do itself. It cannot come except by commitment, except by the clarification of the dream and the working night and day for it. Do you know how early Christianity won? It won because the early disciples, after they had been beaten and when they came out of prison, went right back to the job. The translation in modern speech says, "Not for a single day did they cease to preach Jesus the Christ in the temple and at home." Not for a single day! What if we could have a great upsurge of lay religion of men and women of all ages and all conditions who will make that the standard of their life? And if they will make it more than lip service to a few statements, if they will make it a revolutionary thing that goes to the roots, then we shall begin to have an affirmative answer. In the long run it is the affirmative answer to which men and women will listen. I am as convinced as I am that I live that this will be rooted in the Christian faith, because there alone you find something that has the drive and the power and the excitment to match the drive and the power and the excitement the 400 million people of China are beginning to feel.

Revolutionary Love

We cannot fight an idea that inflames men's hearts unless we find an idea that inflames their hearts even more. Let me give you one story to show you the kind of revolutionary love it would be.

A friend of mine was recently in New York city. He went to a great hotel. As he stood in line waiting to get a room there was a colored man, a very courteous one, immediately in front of him. The colored man said, "I should like a room." But the clerk said, "No, all the rooms are filled." The colored man then moved on toward the outside of the lobby. My friend stepped up to the same window and said, "I should like to have a room." And the clerk said, "Yes, what price would you like? You may have it at once." My friend was the revolutionary kind of Christian. He saw that the colored man wasn't too far away to call him, so he called across the lobby, "Please come back. This man made a mistake. The rooms aren't all sold because he has just given me one." Then he turned to the clerk and said, "Do you want me to sue you or not? I'm ready to sue you right now." The clerk answered hastily, "He can have a room. He can have a room." How many of you would have had the courage to do that? Or would you have said, "That's none of my business"?

Unless we can have that kind of religion, the kind that drives into the midst of our lives, that gives us the courage to make a witness in hard situations, the rest of the world isn't going to pay much attention to what we say. But if it could be something as driving as that we could still have a new world. "Life is not lost by dying. Life is lost minute by minute, day by dragging day in all the thousand small uncaring days." We need not have the uncaring ways. *I send you my revolutionary love.*

Titles and Texts

What Pulpit Readers are Preaching About

Andrew P. Burton, First Baptist, Rensselaer, N. Y. "Take Care What You Think of Yourself." Luke 18:9—*And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others.*

M. A. Gibson, Chester United Baptist, Chester, N. S. "We're Marching to Tarshish." Jonah 1:3—*Jonah rose up to flee unto Tarshish from the presence of the Lord.*

John C. Pryor, First Congregational, Weeping Water, Neb. "One Plus One Equals Ten." Deut. 32:30—*How should one chase a thousand, or two put ten thousand to flight, except . . . the Lord had delivered them up?*

Sherrill B. Biggers, Kilgo Methodist, Charlotte, N. C. "The Man Who Wouldn't Love" (a certain Psalmist). Ps. 139:22—*I hate them with perfect hatred.*

James D. Martin, Hutchinson Memorial Presbyterian, New Albany, Ind. "Living as We Pray." Luke 6:46—*And why call ye me, Lord, Lord, and do not the things which I say?*

Clarence P. Miller, Trinity Methodist, Delphos, Ohio. "How Can We Help?" Rom. 15:1 (Moffatt)—*We who are strong ought to bear the burdens that the weak make for themselves and for us.*

Christian Maturity in Days Like These

By Frederick M. Meek

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. Ephesians 4:14-15.

SEE how frequently we make the error of imagining that the passage of time brings maturity. We confer the right to vote because twenty-one years have passed, and the tests that are given to discover if the voter, now twenty-one, is mature enough to vote, are only sufficient to indicate that he is above the level of idiocy. Meanwhile the public issues involved in voting ask for wisdom, understanding, sound judgment, at times self-sacrifice—all qualities of a mature mind and spirit. The mere passing of time—twenty-one years or twice twenty-one years—cannot automatically create such qualities within any of us.

See how the peril of immaturity threatens us as individuals and as a society. Broken homes and crises of violence are the result of physical maturity which comes automatically, while a controlling maturity of affection and discipline, of personal relationships and of life is missing. Economic and social disturbances arise because power and position have come to men in whom ambition, energy and drive have developed, but who have never known the mature qualities of responsibility and cooperation. Wars come because immature men have control of political power backed by scientific devices for destruction, without a mature understanding of mankind's unity, common interitance and common destiny. Spiritual confusion and tragedy come because men have never matured in their relationships with each other and with their God.

Adult Adolescents

Look with me for a moment at the precarious position into which our lack of political and economic maturity has brought us. The events of this generation demand of us that we become mature world citizens overnight. Today there are too many adult adolescents among our citizenry in low places and in high, people who have not matured, people who do not understand the responsibilities that rest upon us, people who have not faced the ultimate character of the choices that now lie before us.

Faced with world crises, so many of us feel that the answer is to be bellicose, heedless of the counsel or of the needs of others, even our friends; so many of us speak without judgment, advocating courses of action whose probable results we have never examined. We think and act as if the resolution of the world's serious problems can be had simply by the expenditure of treasure and, if need be, the expenditure of blood. Granted, there comes a time when men must defend with life what they believe to be right; but the mistaken casualness with which so many of us assume that violence is the complete answer of today's crises is beyond belief. In the midst of crises that threaten our future, public men and private citizens prove themselves to be without mature understanding and responsibility.

We have come to a fork in the road of humanity's pilgrimage and we must recognize it for what it is—decisive for a thousand years.

Bread and Votes

Asia, the greatest land area and the greatest population mass in the world, is stepping out from under white nations' patronage. We Americans are slow to recognize that fact and its cause. The peoples of Asia are determined that they will have bread in abundance, that they will have land for their people, and that they will rule themselves. The realism of the communist position is that it recognizes that this is what the people want, and the Communist offers (deceivingly) to help them get it. The Asiatic crisis is a crisis of the stomach and the body, and then it is a crisis of the mind and spirit. Mass poverty in Asia cries aloud for relief, and we talk of promising democracy and free elections, without showing an understanding of men's physical needs. The Asiatics do not even know what we mean by these promises, for their experience has no contact with the world of such thought and practice. We threaten the colored races with the Communists' dire results (and they will be dire in the end), but they refuse to take the threat seriously for the communist promise is bread and land. The common man, who has had neither, will take bread and land while he lets tomorrow go until its problems actually come. A hungry and exploited man will always take bread and land before the privilege of free elections,

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particularly when he does not know what the vote means. But bread and land involve economics, and a redistribution of bread and land always collides with special privilege. And we have been jockeyed into the position of seeming to support the oppressing privileged in Asia's status quo.

A matter of great concern for America is that our democratic idea has been failing in competition with the communist idea in many of the Asiatic countries. It is an unrelieved tragedy when the best idea is thus being defeated by the worst idea. But it is our own fault. Communist leaders have been capturing the mind and allegiance of hundreds of millions by a professed devotion to their physical needs, while we in our political immaturity have been losing the friendship of these same people. Indeed so plain and practical has been the proposal for the redress of real and fancied wrongs which communism has held out (deceivingly) before men that even our friends have been willing to make war against us.

A Human-Divine Vision

The question for us becomes: What plan, what purpose, what way of life have we actually been placing before the peoples of the world? What experience and what way of life are we trying to substitute in the experiences of these people who have either turned to totalitarian tyranny or can be so easily turned from us?

The time has come when a simple reliance upon and an egoistic pride in physical prowess, sometimes to the derogation of all others, no longer gives us Americans the answer to today's situation, particularly when the white race is outnumbered ten to one and is on the way to being equaled in scientific ingenuity. Our native genius is not a genius of physical power, it is a genius of spirit and of mind. But we have been neglecting this best resource, enamored as we are of our material progress.

We have been dominantly interested in experimenting with and talking about and relying upon gadgets and machines. If our export to the nations is to be television rather than a vision of mankind's security and justice, we will be beaten. Television may be able to declare a dividend on the stock market in the immediate present, but a human vision of men living in peace, with bread enough and to spare, alone will give a dividend for mankind in the critical areas of racial and economic and political relations. The need is for the export of a human-divine vision, such as is an integral part of our mature democratic pattern, for only such a vision, fostered in maturity at whatever the cost among mankind, can save us all in this period of threatening danger.

Immaturity will resist the changes that the peoples of the world are intent on bringing about; and resisting them, we and all such resisters will be destroyed by a tidal wave of human aspiration which can never be withstood.

In our immaturity we can deplore what is happening, and while wringing our hands allow world leadership to pass into the destructive hands of our enemies. Or as mature people we can offer our friendship and our resources to the needy peoples of the world. Our leaders will ask us for sacrifices, not so much for violence and destruction as for creating a new existence for the depressed areas in our world. This is the "bold new program" to which we have been summoned. And we will only sustain it when we have put ourselves at a universal point of view.

Needed: Rapid Maturing

It will take courage, it will take sacrifice, to reorient our thought and life. But far better sacrifice our billions for a cause that promises the creation of new life than for an attitude that promises little more than the destruction of life. When we allow our whole effort to be turned into military channels, and when we allow ourselves to become militarily "obsessed," so that the far greater cause is excluded from our attention, we are lost.

In a month we Americans will have to learn the equivalent of what Great Britain learned in a generation when she was the world's leader. In a year, if we are still alive, we will have to learn what Great Britain was four centuries in learning about world diplomacy, as she was coming to her position of world power and influence. Today we train our children and our adults in rapid reading. The world of events is forcing us into the most rapid course of study and the most rapid maturing that any generation and any country have ever had.

This whole concern for maturity comes to a focus in our Christian faith. Christian people can know the maturity which only the Christian faith brings, and it is only maturity born of God's point of view that will suffice. See what Christian maturity can mean:

As mature Christian people living in the face of the worst evils of our time, with forces intent on destroying democracy and Christianity, we will live without fear. Only the spiritually mature achieve understanding freedom from fear in the midst of the dangers of our day. We recognize the danger, but we refuse to be intimidated by it. We are not intimidated because we know that in God's world evil contains within itself the seeds of its own defeat, no matter what victories it may win in the immediate present. Ours is a world in which, over the long run, it is well with the good and destructive with the evil. It is no facile optimism to say that this is the testimony of history as it is the testimony of the deepest events of the New Testament.

Christian Maturity

Mature Christians live by the fact that life and existence are never out of the hands of God. In the immediate present God would work out his purpose for us and with us. We are his agents. When men do wrong, when men turn from him, they temporarily thwart him, because he has chosen to limit himself in part in this world, to working through us. But in the end the final word and deed are with God.

Beyond this, we Christians believe that this present life is not the summation of existence, and we therefor sit lightly upon it, because we believe that there is a better awaiting us in God's providence and care. It is not that we are led to do less in the present because of this belief; it is rather that with confidence we are led to do more. As mature Christian people, then, we do not confuse temporary or single defeats with victories that evil may have won, nor do we despair of the victories that under God will be won for his good.

Christian maturity senses that in God's world of imperfect men there is no perfection—we are always striving for a better. It knows that we and our Master are the true revolutionaries—not the Communist or any other oppressor or self-proclaimed liberator. We know that man has a worth and a value in God's eye that he never has in the state's eye, an infinite worth, for man is God's son. That knowledge makes a difference in how a man is treated. One cannot treat a man who is God's son as "something," to be fed and housed and kept in good condition so that the state can use him as it sees fit. That is man's bondage! The Christian message is of a freedom that no other way of life offers, freedom under God. And this is our democratic inheritance, firmly rooted in Christianity.

As mature Christians we have a responsibility for keeping our nation alive to the truth of its own inheritance. In the strength of that inheritance, we can bring encouragement and help (bread and land as well as a vote) to needy men, to oppressed men, that can be their salvation. And we bring them the word that they are God's and not the state's!

As mature Christians we will speak and act boldly and creatively in Christ's name. The old accustomed patterns will never bind us. We will take our stand for God's good as we Christians know it, in the midst of all phases of society and before all people—the powerful and the humble. We will refuse to be satisfied with today's easy secular judgments upon war and economic and social injustice, for we live in the company of the Christ whose love and justice embrace all.

Then it will be said of us that we are "henceforth no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, [we] may grow up into him in all things, which is the head, even Christ."

How Thick Is Your Skin?

By Robert Newell Zearfoss

So God created man in his own image. Genesis 1:27.

FOURSCORE and seven years ago last fall, a president of these United States stood on a temporary platform in a cold cemetery and made an address that took less than two minutes to deliver. He had sat through what everybody considered to be the main address of the day, which had taken two hours to deliver. Cheers greeted the president as he stepped to the front of the platform. Slowly and deliberately he adjusted his glasses, took from his pocket a sheet of paper, unfolded it, and began to read in a high-keyed voice, each word spoken distinctly: "Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal."

During the entire time he spoke, a photographer directly in front kept trying to get a good picture of the president, and when Mr. Lincoln finished abruptly, the photographer snatched desperately at his camera—but it was too late. The crowd around the photographer, watching him instead of the speaker, broke into laughter at his obvious dismay in failing to obtain his picture. The president had spoken ten sentences, 268 words. Thirty-five miles away in Harrisburg a newspaper reported Lincoln's Gettysburg Address in these words: "We pass over the silly remarks of the President; for the credit of the nation, we are willing that the veil of oblivion shall be dropped over them and that they shall no more be repeated or thought of."

Greatness is never thin-skinned, and Lincoln was prepared to take all manner of abuse because he believed in a cause greater than himself. He was a Christian gentleman in the highest sense of the term. But more than that, he maintained that there were gentlemen who supported opinions contrary to his own. Men like Robert E. Lee and Jefferson Davis commanded his highest respect. He only regretted that they must serve on the opposite

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side of an issue that would either split this nation into unhealing factions or unite it into a nation of character. He did much for us because, we believe, the events of history proved his ideas.

Thin-Skinned to Need

Lincoln would be the first to say that we need to be thin-skinned when it comes to the needs of our fellow men. God wants us to be more sensitive at that point, and less touchy about our own personal pride. I have been greatly impressed by a study made by the brilliant son of one of Delaware's members. It is called "Racial Differences and Human Resemblances," by Douglas G. Haring. He says:

> Schoolbooks often repeat the ancient legend that there are five human races: white, yellow, red, brown, and black. Actually few "whites" are very white, "yellows" and "reds" are neither yellow nor red, and "blacks" range from creamy tan to deep chocolate brown. Of course, this naive classification ignores all features other than skin color, and skin color depends on two factors: the amount of brown pigment, and the thickness of the skin. Thin skins look pink where the red color of the blood shows through. Moderately pigmented thin skins appear bronzed; thicker skin with similar pigmentation has a yellowish cast. In all races the pigment is identical chemically, but the amount varies. Certain diseases that disturb bodily chemistry and allow pigment to accumulate may turn white skins brown. And a few individuals in every race manifest a hereditary absence of pigment known as albinism; these persons have white skin, pinkish eyes and colorless hair.
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> Despite the scientific facts, most persons think they know all about racial differences. From childhood they have learned to think that dark skin symbolizes social inferiority or that Jews are greedy and ill-mannered, that Japanese are tricky and dishonest, or that Italians are emotional. They use skin color or shape of nose as a label, and having ascertained an individual's skin color or nasal profile, they refuse to inquire further and learn what kind of person he may be. In Asia most Buddhists believe that a person with a long ear lobe will be a saint. A child thus marked is reared as a priest or monk regardless of his personal qualities. In parts of the Malay peninsula, tall tribes regard the short tribes as inferior, and enforce discriminatory rules against them. A wide range of skin color characterizes both tall and short tribes, but they ignore differences in color. Told by a British anthropologist that Americans ignore height but that the whites discriminate against the blacks, these tribesmen burst into laughter and asked how anyone could be so stupid about racial differences!

Skin-Bound

So, according to Dr. Haring, color depends upon the pigment but it also depends upon the thickness of our skin. I've always remembered the remark E. Stanley Jones made after coming back from India, "I am glad to speak to you *colorless* people!" How thick is your skin? Well, one thing is certainly true: you are not going to do much about it. For the duration of your natural life, you will live within your own skin. The dictionary says that the skin is "the membranous external investment of a person." I like that word "investment"! A young woman in Chicago, now known as the "deep-freeze" woman, knows how much of an investment her skin is. When they found her, half frozen, and started to revive her, they carefully swathed her body in gauze so that the precious skin covering would not be broken. Her skin was an investment valuable to the continuance of her life. *Personally the skin is what holds us together. Socially and nationally the skin is what keeps us apart.* So much of what we do and say is skin-deep, superficial. We are, to use a pathological figure, skin-bound; it is as though our skin had suddenly rigidly contracted with a hardening of the connective tissue.

At the heart of all that we do today is the question how we get along with people. Sometimes we try to simplify our lives by shutting ourselves off into a carefully bounded section of life and not seeing the other person's point of view. But that does not simplify life, it merely segmentizes it. We do not want to be simple-minded but we do earnestly desire to possess simplicity of mind, to see life free of intricacy and complication. Jesus said, Let your eye be single and your whole life will be filled with light.

If America had achieved the principles of Jesus, and if we had taken to heart the teachings of the leaders of our nation whom we admire, sermons like this would not need to be preached. The truth of the matter is that we must constantly be on the alert to grant unto others the same liberties that we demand for ourselves. We know that there are many areas of cooperative understanding that we have not achieved. We know that if we are to represent the spirit of Christ we must think in terms of the soul. We must not be misled by superficial boundaries.

'In His Own Image'

When you read the wonderful account of creation as it is recorded in Genesis, you realize how amazingly wonderful every human life becomes. "So God created man in his own image, in the image of God created he him, male and female created he them." There's nothing said about color or thickness of skin. We are each a creation of God.

I just read of a church in New York that several years ago entered into an unusual experiment. A Presbyterian and a Hebrew congregation not only met in the same church but also shared many of their services together. And I remembered again the two occasions when this congregation worshiped in the synagogue of which Joseph Fink is the rabbi. It might be good for us if there were more emergencies when such cooperative religion might be demonstrated. Sooner or later in our lives we mellow down to see the spirit of God shining in the lives of all people. I think of that vast skyscraper nearing completion in New York where the representatives of all nations will be housed to be a part of the United Nations organization. Surely that tremendous experiment must be above nation and above personal privilege. It will be an experiment where all thicknesses of skin, all points of view, will look to the goodness of one God and seek the solution of God's creative power at work in the hearts of men.

When we talk along this line we are dealing with the discords of life that are hard to absorb.

Yet it is necessary in music when a discord is struck to let down the ear by an intermediate note or two so that the accord is heard again. This transposing is an art. Emerson wrote: "Many a good experiment born of good sense and destined to succeed fails only because it is offensively sudden." But that does not mean that the children of each succeeding generation will not try again and again with increasing success to appreciate the creative genius of all people. Gradually the discord is transposed, let down by an intermediate note or two, so that harmony comes again.

Justice for All

In this month of brotherhood emphasis and Boy Scout recognition, I like to think of John Woolman, who back in 1742 was a young clerk in the employment of a storekeeper in New Jersey, who was asked to make out a bill of sale for a negro woman slave and how he spoke out against this. The journal that this young man wrote with its words of simplicity and charm give Woolman a place among the uncanonized saints of America.

This week I stood in a meeting with a cross section of the businessmen of this city as they sang "The Star-Spangled Banner." As they sang I happened to note a shirt-sleeved man of about 55 who had been called in to run a movie projector. As I watched him sing the national anthem, I wondered what his own problems were and where his boys were, and suddenly I remembered that the first boy to give his life at Pearl Harbor was a Negro able-bodied seaman. Then I noticed a waitress standing near me and as I watched her sing too I realized that the national anthem belongs to everybody, and so does the Pledge to the Flag: "I pledge allegiance to the Flag of the United States of America and to the Republic for which it stands; one nation, indivisible, with liberty and justice for all." Not just for *me*, but liberty and justice for *all*.

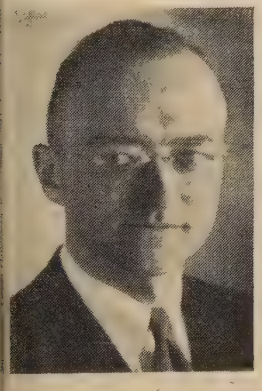
And I heard the words of Jesus, "Repent ye, repent ye, repent ye . . ." And I knew again that souls are not saved in bundles; they are saved one by one; that it is up to me to live my prayer, to take the story of creation out into the day-by-day life; that the Creation itself is happening now. In me. And I go out into my world asking myself, "How thick is your skin?" Then I hear again those wonderful words from the Genesis account of creation, "So God created man in his own image, in the image of God created he him, male and female created he them."

I say, How thick is your skin?

What About an Ambassador to the Vatican?

By Roy M. Pearson

I DEEPLY wish I did not have to preach this sermon. A subject such as this makes one feel like a man taken ill and forced to go to bed: he can think of so many other things he would rather do with his time. But when the body is ill or sorely threatened, one has to pay it heed, and the time thus spent is time well spent. The nomination of an ambassador to the Vatican constitutes so sure a threat to the health of the nation that I have no choice but to call it to your mind and to pray that in the providence of God a way may be found to strike the illness down at once and put an end to it.



I have given careful study to the arguments advanced in favor of this appointment. They seem to me to be six, and they seem to me to be weak.

It is urged, in the first place, that many other nations already have representatives at the Vatican.

This is true but irrelevant. It is the argument your daughter uses when she tells you that all her friends can stay out until three o'clock in the morning and she doesn't see why she can't too. Do we believe in gambling because many people gamble, or advocate dishonesty in politics because many politicians are already dishonest? It has been variously stated that between thirty-seven and forty-four countries maintain diplomatic representation at the Vatican, including even our highly respected ally Great Britain. The fact of the matter is that many of these countries are Roman Catholic countries, that only nineteen of them maintain representatives with the rank of ambassador, and that Great Britain's representative is *not* embellished with that rank. But these often disregarded facts are insignificant beside the single truth that what other nations do about this matter is not a conclusive argument for us.

You may have seen the famous cartoon involving the monkey and the elephant. Above a wide and jagged gorge deep in some jungle land of Africa

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the monkey is tripping gaily over a narrow, swinging, fragile bridge of bamboo slats. At one end of the bridge the elephant stands doubtfully watching him, but the monkey urges him to cast his doubts away. "Come on!" he calls. "It's perfectly safe. I'm on it myself!"

The U.S. Constitution

When it is urged that since other nations send envoys to the Vatican, we ought to send one too, "the point seems to be overlooked," says the *Christian Century,* "that none of these other nations operates under the U.S. Constitution." We are not like other countries of the world, and for the most part we don't want to be like other countries. The bridge which is strong enough to hold other countries won't hold ours, and the fact that other nations send these envoys doesn't mean a thing to us. We have something unique in this nation, and we want to keep it. We have something precious, and we want to preserve it. For what country in the world would you exchange our own today; and if ours heads your list of nations holding hope for man, what bearing has what other nations do upon the goals we set ourselves?

In the second place, it is asserted that we used to maintain representation at the Vatican ourselves.

This, too, is true but irrelevant. Between the years 1848 and 1868 the United States very properly maintained a consular representative in Rome. At that time Rome was the capital and the pope the ruling sovereign of a Papal State which embraced a very large part of central Italy and was in fact a nation in the same sense as was the kingdom of Sardinia and Piedmont. That state had an area of about 16,000 square miles and a population of more than three million people. Its inhabitants were engaged in a wide variety of occupations, and our consular representative "was under strict orders from Washington to have no concern about the pope as the head of a church, but to confine his attention to the protection of American commercial interests and the rights of American citizens."

No Precedents in U. S. History

Today Vatican City has an area of one-sixth of one square mile and a population of about one thousand people. A great deal has been made of the fact that the Vatican prints its own stamps and currency, but the truth is that outside these minor, incidental ventures in the field the Vatican has neither commerce nor industry; that its entire population is engaged in furthering the interests of the Roman Catholic Church; that in the political field the pope is sovereign of nothing except his own residence and its appurtenances; and that his only claim to any importance of any kind is his position as the absolute and "infallible" head of a church.

When we hear it urged that because we once had a representative at the Vatican, we ought to have one now, we need to remember that in 1867 Congress canceled appropriations for that representative in the face of public indignation at the reported prohibition of Protestant worship within the walls of Rome, that President Roosevelt's experiments with a personal representative were fruitful of little but discord and disappointment, and that the difference between papal sovereignty in the 19th century and papal sovereignty in the 20th century robs the earlier experience of any relevance in the present. In terms of the Vatican as now constituted, the proposal of an ambassador is completely without precedent in this country.

In the third place, it is loudly stated that since we send an ambassador to Great Britain, we ought to have no objections about sending one to the Vatican. "The British sovereign," writes Henry Cabot Lodge, "is a personage having both religious and civil attributes, inasmuch as he is simultaneously the head of the Church of England as well as the ruler of the United Kingdom. The pope is also a personage with religious and civil attributes. The fact that in the first case the civil attributes are much more weighty, whereas in the second case the religious attributes are clearly predominant, does not make it inappropriate to say that no criticism is ever heard about the United States sending an ambassador to the Court of St. James in spite of the parallel religious attributes of the British Sovereign."

Pope Pius and King George

That argument is almost pure nonsense. It is one of those statements which, sounding plausible when first heard, becomes ridiculous on sober reflection. Imagine the king of England stripped of his prerogatives as the head of his nation's established church. Would that make the tiniest, slightest, most infinitesimal difference in our need and desire to maintain formal diplomatic representation at the Court of St. James? On the other hand, imagine the pope stripped of his prerogatives as the head of the Roman Catholic Church and reduced to a man who controlled an area less than half the size of the campus of the University of Houston and a population only two-thirds as large as the membership of this very church. Would we send him an ambassador then? Would we even know that he existed?

King George is important because he is the head of a nation. Pope Pius is important because he is the head of a church. And the fact that we maintain representation at the Court of St. James creates no precedent for such representation at the Vatican.

The fourth reason urged upon us for the approval of this proposal is the need for this country to present a united front as it faces the world today, the importance of harmony in all of our dealings one with another, and above all else the horror of any religious controversy which would set Protestants and Catholics at odds with each other.

One can feel deep sympathy in his heart for those who take this position, and it is a valid point that we ought to avoid all bitterness in our discussion and debate of the matter. This should not

be allowed to develop into an anti-Catholic crusade in which we don't speak to our Catholic neighbors, don't recognize the sincerity of many honest people holding views opposed to our own, don't appreciate the vast amount of good the Roman Catholics have done in spite of that in them with which we can't agree. That the President has long been urged by the Vatican to make this appointment is a matter of common surmise, and the Vatican's pleasure that the step has been taken is a fact of public record. But at the moment our protest is not against the Catholics themselves but against the action of the President, and we ought to do everything we can to keep the issue on that level.

Religious Unity?

But avoiding bitterness does not means buying peace at any price. Christianity itself would have been a stillborn baby if Jesus had not put some values higher on the scale than peace. This nation that we love would never have come into being at all if we had thought that peace was precious past all else. In the disagreement of Catholics and Protestants it has been one of our most common experiences to have the Roman Catholic point of view make some vigorous invasion into the field of our Protestant convictions and then, holding fast the ground it has gained, urge upon us the need for harmony on the national scene, the hope that we would not raise trouble over such a minor issue, the regret that we had to be so bigoted. This is not good sportsmanship, and it is not an argument acceptable to intelligent Protestants.

It was not the Protestant churches which precipitated the present debate. With the end of the Myron Taylor episode the issue seemed to be put behind us, and all was at peace. We did not start the fight that rages now, and resisting the point of view which the President has expressed is not an anti-Christian act. As followers of Jesus we are to turn the other cheek in the same sense that he himself refused to hate, but we are to oppose injustice or wrong in the same sense in which he himself opposed the money-changers in the temple and threw his weight against the Pharisees and Saducees. There are important issues involved in this proposal of the President, issues bigger than Protestant prestige or Catholic prestige, issues bigger even than the need to avoid offense to those who disagree with us. Everybody wants to keep out of trouble, but it was one of the characteristics of Jesus that if he could not get to God except through trouble, he went through trouble.

Vatican: Church or State?

In the fifth place, we are being told that the appointment of this ambassador would involve no violation of our cherished separation of church and state, since the issue is not one of linking our nation with a church but of exchanging representatives between sovereign states.

I find it impossible not to agree with W. E. Garrison when he says of this assertion that it is "a bare-faced fraud." The absurdity of believing that the reason for the appointment of this ambassador rests anywhere but in the pope's importance as the head of the Roman Catholic Church is plain to any thinking man, but on November 5, 1951, *Time* reported testimony on the matter which everyone ought to be willing to accept as conclusive. "Vatican officials," it wrote, "last week privately and insistently said that a U. S. ambassador should be appointed to the Holy See rather than to the minute, temporal State of Vatican City."

The appointment of this ambassador involves a relationship between the United States of America and the Roman Catholic Church. Whether that relationship is specifically and legally forbidden by the Bill of Rights I do not know, but that it violates the clear intent of the First Amendment I am completely sure. "Congress shall make no law respecting an establishment of religion," that amendment states, and within the past four years the Supreme Court has declared unconstitutional under that amendment laws which aid one religion, aid all religions, or prefer one religion over another; taxes to support any religious activities or institutions; and participation of the government in the affairs of any religious group or participation of any religious group in the affairs of the government. You simply cannot dodge the truth at this point. Diplomatic relations with the Vatican would mean the preferment of one religion above other religions. They would give tremendous support to the Roman Catholic Church throughout the world. And if they would involve no sharing of activity between the Roman Catholic Church and the United States of America, then the whole reason for appointing the ambassador disintegrates at once.

Precedence of Papal Envoy

At present the highest-ranking papal representative in Washington is an apostolic delegate. Soon after the announcement of the President's nomination, the White House informed the press that when our ambassador reached the Vatican the apostolic delegate would be elevated to the rank of papal nuncio. Under the common usages of diplomacy the papal nuncio automatically ranks as dean of the diplomatic corps in any capital to which he is accredited and takes precedence in all public affairs over all other diplomats and over all officials of the United States except the President and the Vice-President. Surely that constitutes the preference of one religion over others. Surely that constitutes giving support to the Roman Catholic faith. Surely that constitutes participation by government in the affairs of a church and participation of a church in the affairs of government.

It is the official position of the Roman Catholic Church that in the ideal commonwealth separation of church and state would not exist, that Catholicism would be the religion of the state as well as of its people, that non-Catholic minorities would not be allowed to practice their own forms of worship publicly or propagate their faith at all, that freedom of speech and press would be limited to utterances in agreement with the church's position,

that the public schools are a kind of necessary evil to be tolerated only until schools controlled by the church are established. This is not a Protestant caricature of the Roman Catholic position. This *is* the Roman Catholic position, and it is with the institution which incarnates these convictions that we are now being asked to link our government through diplomatic relations giving this institution a place of special preferment in the life of our nation.

The nomination of this ambassador is a proposal that our government enter into close diplomatic relations with a church. It is a recommendation that this relationship be established with a church which is in fundamental disagreement with the basic principles on which our nation stands, and the proposal ought to be rejected.

Picking Our Allies

But of all the reasons thus far given in support of this appointment the most persuasive is probably the statement that it would strengthen the struggle of the free world in the battle against communism.

That hope is a false hope, and standing on that ground we stand on shifting sand. Of course, the Vatican is opposed to communism, but so are the Protestant churches; and when it is asserted that the Vatican is so desperately essential in the struggle, one feels like asking certain questions about the help it can give. We are told that the Vatican is an indispensable "listening post" and that we badly need the information it can give us. I strongly suspect that the Vatican's value as a source of information is greatly overrated, but suppose it isn't. Why doesn't it give us that information now? During the time of Myron Taylor's stay in Rome as President Roosevelt's personal representative, his headquarters were in the American embassy. That embassy still exists, and we still have there a fully commissioned ambassador accredited to Italy. Are we then being held up for blackmail? Are we being told that the pope has information of vital value to us but that he won't release it unless we concede to the Roman Catholic Church this special status which it covets? And where does all this information come from anyway? Who gathers it and how is it transmitted to Rome? Are all the Catholic priests and laymen bound together in a kind of international spy ring? And if this is so, what happens then to the religious functions of the church, and what are we to think about the Roman Catholics in this country itself? Moreover, if we can get through the Vatican secret information about other countries, are these other countries also getting through the same source comparable information about us? When our papal legation was located in Rome in the 19th century, we had no other American diplomats in the city. Now we have a full ambassador within easy reach of the Vatican, and if the pope has vital information for him, it wouldn't take twenty minutes to get it to him.

But there are even more important questions which we ought to ask ourselves about this matter. Is the pope the man we want to lead us in the struggle facing us? If Catholicism is such a potent power in the effort to take the world out of the Communist grasp, how does it happen that communism is strongest in Roman Catholic countries and weakest in Protestant countries? Are we making the grievous mistake of believing that "anti-Communist" is a synonym for "Roman Catholic" and that "non-Catholic" is a synonym for "Communist"? "If there is one lesson which we should have learned in recent years," writes John C. Bennett, "it is that those who take their bearings chiefly from 'anticommunism' do all the wrong things. They help to perpetuate the very evils which give rise to communism . . . . The Roman Catholic Church in the United States has far too often proved to be a channel through which the anticommunist hysteria spreads." It is an unfortunate truth that Roman Catholicism is opposed to more than communism. It is also opposed to "every type of democracy and religious liberty that conflicts with the unique status and special privileges claimed for the Roman Catholic Church. We might well have been a little more particular in picking our allies against Hitler's nazism. We may well be cautious now in picking our allies against communism."

Land of Freedom

Do you remember those famous words which greet new immigrants as they stand at the Statue of Liberty in New York?

> Give me your tired, your poor,
> Your huddled masses yearning to be free,
> The wretched refuse of your teeming shore.
> Send these, the homeless, tempest-tossed, to me:
> I lift my lamp beside the golden door.

This land of hope and freedom is what America has been. It is what in God's grace America still shall be. And the appointment of an ambassador to the Vatican is a threat to that land of hope and freedom. For the official resolution adopted at Haverhill by the Massachusetts council of churches on November 7, 1951, does no more than state the simple truth. "The appointment of an ambassador to the Vatican would be wrong in principle, useless in practice, and would produce consequences both far-reaching and disastrous to the national unity of the American people."

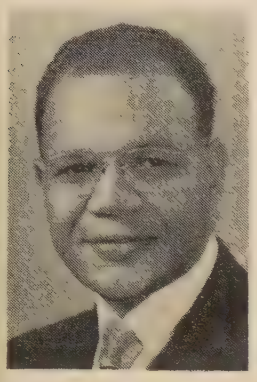
CAPTIVE AUDIENCE

It was once said that an education consisted of Mark Hopkins on one end of a log and a student on the other. The two of them would make up their curriculum as they went along. But now the log has become the curriculum, and both teacher and student are safely buried beneath it. Long before the Grand Central Station dreamed of it, theological professors learned how to have a captive audience by insisting that their courses be required.
—Liston Pope, Dean of the Yale Divinity School, New Haven, Conn.

They Shall Ask the Way

By Gardner C. Taylor

THERE is a question on the lips of our times, a poignant, desperate, haunting question, a question that arises because our old confidence is gone. We were sure yesterday that we had the future neatly folded, wrapped and ready for delivery. Utopia was in our hands; our chromium-plated, push-button conveniences told us so. A swaggering age was ready to wave a jaunty farewell to God, for we had outgrown him; our stream-lined gadgets were the credentials of our adulthood, our by-pass of the old verities. We were quite certain that any further truck with God would be on our own terms—all in the frame of our new science.



We granted, with a bit of impatience, that not everything was completely perfected. Here and there could be seen man's brutality to man, a brutality so crass and wanton that it shamed the red tooth and claw of the jungle. Education was the answer to such brutality. We forgot that history and history's God would not wait on our disposition. Education was the answer, until along came the nazi horror, established in the best-educated land on earth.

White Man's Burden

With an arrogant twist of the head, a confident age agreed that there were sections of the world where people were denied access to public places, equal wages and self-government in lands where their fathers had lived for centuries. After all, they were backward peoples who probably did not want anything better. They were the "white man's burden"—wasn't that the phrase?—to be carried heroically, while the wealth of their native land was also carried—away, not so heroically. Rumblings of discontent have mounted to thunder in Asia and Africa, and storm clouds hang over lands long shackled in virtual bondage. The thunders from the East have put a question on the lips of our generation.

We knew that churches divided along the lines of race, class and section were mockeries, but we were sure that a more feverish campaign for numbers, a new educational building, larger budgets and well worded resolutions when we sat in solemn conclave would more than atone for what we lacked of the inclusive spirit of Christ. The only trouble is that the world scorns our preaching of Christ, in whom is neither east nor west, when we give such poor witness to him in our actions. There is a question on the lips of our generation.

Our gadgets have turned now into threats, our push buttons now contain cosmic death. The voice of judgment is raised to tones of thunder in our day. The clouds of war hang low over us; our confidence is shattered. Men ask a repentant church to show the way to the world's great dreams of peace and harmony.

A New Opportunity

In their question is our opportunity. Our situation calls to mind words from the book of Jeremiah (50:5): "They shall inquire the way to Zion with their faces thitherward." These words come at the close of a bewildering experience of slavery, hard by the low canals and willow trees of Babylon. For years Zion, city of God set on a hill, beautiful for situation, has been to these poor exiles but a dream, a hope long deferred. But now the long night of captivity is past; the purpling dawn of a people's hope brightens the horizon. The children of captivity are free to go home. History's God has given to them a new national opportunity. Alas! the road across the desert is unknown to them; there are no way-markers on their journey. But their hearts are turned toward the city of their dreams. If they can find the way, they will come to its heights, walk its roads which have been hallowed by prophets' tread, and build again on Mount Zion a sanctuary for their dearest hopes. Thus the word, "They shall inquire the way to Zion with their faces turned thitherward." From the New Testament, as though the question were raised to cosmic proportions, there is bold answer: "I am the Way" (John 14:6).

A New Earth

On the lips of our weary generation, overtaken by uncertainty, desperate, afraid, lonely and sick, there is the same question. Our age is asking the way: everywhere there is recognition that we are lost.

War after war has been fought with the hope that it was the last one. Alas! the crimson harvest of each succeeding conflict has seemed to bear the seed of the next. Some deep awareness tells us that human life is too precious in the eyes of God to be wasted in the sudden destruction of battle fields and as targets for bombsights. We inquire the way to that height where they shall not hurt or kill in all His holy hill. Our faces are turned in the direction of peace, our hearts yearn for it. We ask the way to Zion.

We who name the name of Jesus as Lord pro-

GARDNER TAYLOR became the minister of Brooklyn's largest Protestant congregation (membership 8,000), the Concord Baptist Church of Christ, in 1948. Previous pastorates included churches in Ohio and Louisiana. He is a graduate of Leland College, Baker, La., and Oberlin Graduate School of Theology.

claim that in his spirit is the way to the world's long hoped-for Zion of peace. It was his faith that a band of committed men and women, partakers of his spirit and consecrated to his will, would be a saving leaven in the world loaf. At a certain point in his ministry he waited for the return of the disciples he had sent out. When they reported to him their success his word was, "I saw Satan fall from heaven like lightening"—as if their experiences ratified a deep conviction of his. Men aflame with his purposes can storm the ramparts of this world's disharmonies, can bring a new earth wherein dwelleth righteousness and peace.

> Jesus shall reign where'er the sun
> Does his successive journeys run;
> His Kingdom stretch from shore to shore
> Till moons shall wax and wane no more.

We are beginning to recognize that the problem of race sorely vexes our Christian witness as it does our world's peace. No doctrine of race can be made to fit the frame of the gospel of Christ. We shall be Christian at the point of race or forced to confess we are not Christian at all. We cannot be strong on faith and weak on works without being contradictory. How tragic that within the body of Christ there is such mutual enmity and suspicion! Churches all black are no less racial sins than churches all white. I blush still at memory of the words of a friend who a few days ago said in my hearing, "There is more segregation at eleven o'clock on Sunday morning when we stand to sing, 'In Christ there is no east nor west,' than at any time in the week in the market place, the sports arena or the gaming casino.

We are realizing that ill will begets ill will. Antipathy is not one-sided. Majorities and minorities share the same hatred, which is death to both. The same poison is discovered at the bottom of the heap which is so evident at the top.

I Am the Way

Thank God for courageous voices in the most difficult place inquiring the way to Zion from this captivity of racial hatred. Thank God for a growing awareness that we are all one race—the human race. In the midst of our asking the way, we hear a voice, stronger than mountains of iron, more winsome than the sound of many waters, "I am the Way."

The glory of the early church, feeling the fresh breezes of His spirit, was in the abolition of the problem of race. Here men of diverse backgrounds —proud friends and kinsmen of the Caesars and humble denizens of the back alleys of the cities of the empire—found in Christ a common gathering place which raised them to the level of a new, blessed relationship. Perhaps some poor slave in Philippi picked up a letter one night to read it to a gathering of the disinherited of the city. By the flickering light in a simple room he came to the close of the letter, sealed in an affection of brotherhood. These were the words that humble assembly heard: "All the saints salute you, chiefly they that are of Caesar's household." They found their answer to the problem of race in him who says, "I am the Way." In the beleagured catacombs, in modest upper rooms, during the treasured hour around the table of the Lord, the early Christians wiped away their differences of race, awed a world with their devotion to all men, snapped the fascination which old Rome held over them.

Around us is a world desperate for peace, sick of war, realizing that the old ways of racial prejudice are strangely out of character in these times. "We are in the stormy latitudes of history," as Trueblood puts it. Men are afraid who but yesterday were swaggering. We long for Zion, for a new world wherein dwelleth righteousness and peace. "They shall ask the way to Zion with their faces turned thitherward."

Do we ask the way to Zion? Across the centuries His clear voice declares, "I am the Way"—a family in God, a brotherhood originating in me.

Can We Be Sure?

Are we sure our universe will support our way? Is there some sovereign who guarantees that our way is right? Can we be sure?

Quickly we move to an event inserted by God's love in the centuries. At the place of a skull he left the signature of his power on the side of our way. Dramatic words accompany the event. The sun, as hell and earth do their worst, fades in mourning folds of embarrassment as our way is tested before the blasphemous eyes of irreverent men. For a brief, blinding moment our way seems abandoned. A black, bleak cry shudders up from the hill, "My God, my God, why?" Thanks be to God! The last cry is that heaven will not forsake our way. Up through the pain a cry of tender vindication shatters the darkness. As he reaches for the scepter, we hear a cry that God is holding on, validating our way. Hands, he says, strong as the fashioners of creation, reach down to vindicate him by holding him fast. Hands, great as those that measured the waters in their hollows, firm as those that give power to the faint, reach down. The cry of validation of our way is like some anthem as the morning breaks: "Into thy hands, I give my spirit."

FATED TO FAIL

It has been far from easy for even Jesus' most earnest disciples to keep faith with his great vision. This was true of the early Christian stalwarts like Peter and Paul and it is even truer of us today. We want to find some easier way. We can't help feeling that there must be some mediating ground between God's will and our will. We keep looking anxiously and eagerly for that middle ground. In fact, studying two thousand years of Christian history, we can say almost with Calvinistic determinism: "We are fated to try to limit Christ, and we are fated to fail!" We have certainly tried to limit the range of his meaning in life, and we have just as certainly failed.—*Harold A. Bosley, First Methodist, Evanston, Ill.*

RELAY STATIONS

A Sermon for Children by Lloyd N. Whyte

THE other day I read a pamphlet sent out by the telephone company telling about the new way voice and vision can be sent across the continent. The first event to use the new system was the Japanese peace treaty conference at San Francisco last September. President Truman greeted the delegates, and people in the eastern part of the United States saw and heard him by radio relay.

It was accomplished by the use of a super high frequency radio beam called a microwave. The beam vibrates four billion times per second, and bounds back and forth between relay towers spaced 30 miles apart. The amazing part to me is that no cables or wires are used between the towers. At each relay station the beam is given a 10-millionfold boost and sent on to the next station. Hundreds of telephone calls can be sent in the same way as a television signal.

As I read the story of the microwave and relay stations, I thought of myself and you. We are the relay stations of life. We can be the relayers of the teachings and message of Jesus to our world. I am sure you agree that our world needs a good picture of Jesus and needs to live by his teachings. We can be the Christian relay towers that send the message and picture of Jesus on to others.

Jesus must have had us in mind as the original relay towers when he said, "You shall be my witnesses (relay towers) in Jerusalem, Judea, Samaria and unto the uttermost ends of the earth." All he needs is many trusted followers to keep a brilliant picture of him before the world.

LLOYD N. WHYTE is pastor of Shenandoah Baptist, Miami, Fla.

Two Pastoral Prayers

By Rosmond M. MacDonald

Minister, The Village Church, Nahant, Massachusetts

O THOU who makest the outgoings of the morning and the evening to rejoice, who crownest our days with thy goodness, and who beholdest all the children of men with compassion: with grateful hearts we praise thy holy name. We give thee thanks for the inbreaking light that transfigures our earthly journey into a pilgrimage of greatness and glory; for hallowing memories of human love and friendship that enrich the gladness of our lives; for the assurance that we do not walk alone within the awful vastness of the mystery that surrounds us, but that thou art with us, that thy love is around us and thy hand upon us, leading us on toward an unknown greatness of glory yet to be revealed.

O thou whose redeeming mercy is our hope and salvation, deliver our souls from darkness, and lead us out of our imprisoning selfishness into the freedom of those who find their delight in the doing of thy will. Free us from all trivial thinking that prevents our facing the realities of life and the issues of eternity. Teach us, O God, how to make a proper use of our own common sense, that we may be saved from the immense futility of playing the fool with life. And above all, O God, deliver us from the blighting degradation of an imaginary righteousness that prompts us to think more highly of ourselves than we ought to think and leaves us unmindful of the abounding goodness and kindness of others.

O God, let not the visible sorrows of the world leave us unaware of the vastness of the unvoiced

(Continued on page 18)

By Herbert W. Hahn

Minister, First Methodist Church, Lee, Massachusetts

ETERNAL and gracious God, high over all yet deep within us, from whom we come, to whom we return and in whose service we find our peace: we praise thee, we bless thee, we worship thee. We acknowledge thee to be the Lord. Thou art our Father, and we are thy children. Help us to walk by thy guidance and to do the things that are pleasing in thy sight. Be thou the guardian of our souls. Keep us from evil, seek us when we go astray, restore our souls, and lead us in right paths for thy name's sake.

Send out thy light and thy truth, let them lead us and dispel the darkness of unrighteousness and sin. May the light of goodness, mercy and truth shine into our hearts and illuminate our souls. Be gracious unto us and bless us. When we have uncertainty and doubt, grant us faith and reassurance; when we are harrassed by anxious cares, give us confident faith and trust; when we are weak, make us strong. Strengthen us with might by thy Spirit in the inner man, and make us equal to all occasions. We do not ask for tasks to match our strength, but for strength to equal our tasks.

Give us grace for the living of these days, and courage to face the future. When the outlook is dark may the uplook be bright, and may we find in thee the source of our guidance and help. Even when the world is at its worst may we see thee leading on to nobler and better things. Give us glimpses of the Kingdom of God, and visions of a new world order in which righteousness, justice, mercy and good will prevail, and in which thy will

(Continued on page 18)

(Continued from page 17 column 1)

sorrows of humanity. O thou who in the midst of all shadows ever remainest, keeping a faithful watch above thine own, let thy enfolding mercy be the comfort of all troubled souls, who are vainly endeavoring to bear alone the burden of a secret sorrow. Mercifully bring them, O God, into the luminous and healing presence of him whose yoke is easy and whose burden is light. And unto thee be the praise and the glory forever. Amen.

(Continued from page 17 column 2)

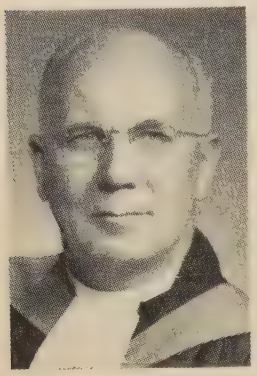
is done on earth as it is in heaven.

Help us to dedicate ourselves anew to Christ and the Christian way of life, that we may be co-workers with thee in overcoming evil with good, unkindness with love, and enmity with friendship and good will, and thus help to bring in the kingdom of righteousness, justice, goodness, mercy, peace and good will, through Jesus Christ our Lord. Amen.

Pulpit Post

Hard Up for a Picture? Well, No . . . but

SIR: A number of my friends in Canada and the States have been ribbing me about the "new man" I have become since appearing in the November Pulpit. I am enclosing a cut so that you may see why. Sooner or later I hope there will be another Faichney sermon appearing with the right cut.



THOMAS TAYLOR FAICHNEY,
President.
Hamilton Conference,
United Church of Canada,
Galt, Ont.

[No doubt there will be another Faichney sermon. However, we won't wait to clear up the mystery these readers and some scores more are worried about. We knew it would happen sooner or later. Now we feel quite relieved. From now on expect the worst in pictorial mix-ups. We have learned it creates reader reaction.—THE EDITORS.]

SIR: Look on page 9 of the October Pulpit. Then take a gander at page 11 of the November Pulpit. Did you blunder or are Mand and Faichney identical twins that got mixed up in some hospital? Or was the mix-up in your office?

Essex, Mass. WILLIAM E. LOWTHER.

SIR: Are you hard up for pictures or are these men twins?

Congregational Church, AMEL WHITWER.
Parshall, N. D.

SIR: I suspect you made a mistake. . . . Please pardon me if I am mistaken.

First Baptist, JOHN H. SHANLEY.
Coshocton, Ohio.

SIR: Are they twins with pseudonyms? Or did your cuts get mixed? Or is it just myopia?

Bower Hill Community, WILLIAM P. BARKER.
Pittsburgh, Pa.

Cost-of-Living Salaries

SIR: I have just read your November issue, including the article by Martin B. Schroedel on cost-of-living salaries. I am a minister's wife and would like to show how our salary is spent even before we get it.

In the beginning, let me say, we have four churches on our charge. This is an easier load than many of our fellow preachers have. However, the fact that we have four churches means we must have a car, and last fall we had to buy a new one. It also means that a large portion of our salary goes for gasoline and upkeep. True, our parsonage is rent-free and a kind parishoner furnishes us our coal. If we had this expense, as some ministers do, we would be even worse off.

Let me show you my budget for the month of December 1951.

Income		*Expenses*	
First Church	$150.00	Car payment	$ 69.00
Second Church	25.00	Furniture payments	20.00
Third Church	12.50	Bank note	25.00
Fourth Church	10.00	Insurance	25.00
	$197.50	Telephone	10.00
		Electricity	5.00
		Water	1.00
		Gas, Bottled	10.00
			$165.00

As you see, groceries are not included nor are haircuts for the preacher, gas for the car, money for cleaning bills, new clothes and recreation. All these items come *after* our debts are paid and we eat on what is left. Is it any wonder that my husband was forced to leave seminary after two years of trying to make a living and study at the same time? His health broke under the ordeal and he will never be as well again as he was before his attempt at a double life.

We have two small children and it hurts not to be able to care for them as well as other children are cared for. My husband has had four years of college and two years of seminary, while I have had four years of college. Either one of us could earn more in the teaching profession than he is now earning as a minister.

No, we won't leave the ministry. We won't even complain to our people of our plight. But how nice it would be to have a cost-of-living salary.

The article was good. However, translate it into terms of bread-and-butter and see that our laymen have a chance to read it also. If salaries can be raised to the place where the minister and his wife can be free of worry over financial cares and have something left over for books, study, etc., the congregations of this nation will receive better "spiritual food" than a worried preacher is able to give them.

West Virginia. (NAME WITHHELD.)

[EDITORS' NOTE: Religious News Service reports that lay officials of every United church in Canada have been asked to give their ministers cost-of-living bonuses and to see that the basic salary is brought up to a figure commensurate with the increased cost of living. From Budapest, also via R.N.S., comes news that the Communist government of Hungary has increased pastors' salaries by 40 per cent to meet the increased cost of living in that land. The Pulpit will be happy to report similar action by other groups as we learn about them. Now is the time for action on this too long delayed and tremendously important matter.]

Shall We Reprint?

SIR: I enjoyed reading Garland Evans Hopkins' "Brother Pastor—Please Forward" (November Preachers in Print). Do the churches the blessed favor of getting that letter to official board chairmen. Why not reprint it and let pastors send 10 cents each for mailing to their church

officials? Such a letter placed in the hands of stewards, deacons, elders, women's society chairmen and others would open the eyes of our leading laymen to the minister's need for good tools.

North Methodist, FRANK LITTLE.
Vincennes, Ind.

[We are quite willing to carry out this suggestion. But we will need at least 1,000 orders on hand before we can afford to reprint. Let us know if you are one of those who would like his church officiary to receive this letter—THE EDITORS.]

Liked Editorial

SIR: Amen to Dr. Morrison's "Thought for the Month" in the October issue.

Schuylerville, N. Y. MARTIN HOEKSEMA.

Ecumenical Imagination

SIR: I appreciated the "Thought for the Month" on "An Ecumenical Imagination" (August Pulpit). Certainly the place where we change the future is in the imagination, the kindled perception, the new picture in the mind.

First Congregational, WALLACE V. AULT.
Blue Island, Ill.

Disturbed by Editorial

SIR: I find myself a bit disturbed by your editorial in the December Pulpit, admonishing the churches to be not always "left of center," which seems to me, therefore, not in the vanguard of social progress.

After 40 years of such leadership as The Pulpit has given us I am disturbed to see the churches maneuvered into a position of no longer taking the lead. Must not those who bear the Ark of the Lord always set their feet in the cold water of Jordan first, that the way may open before the people? It appears to me the work of social integration is far from done in this country and in many other places. And the present jitters in America and abroad are tending toward reaction. Am I right?

Incidentally, ought someone not to extend the thesis that Protestantism, with its general concern for social conditions, is a better defense against communism than Catholicism, with its neglect, in too many places predominately Catholic, of social conditions?

First Congregational, ALFRED W. SWAN.
Madison, Wis.

'Pastor to Missionary'

SIR: I greatly enjoyed Ansley C. Moore's article "Pastor to Missionary" in the December Pulpit.

Division of Foreign Missions, JAMES K. MATTHEWS,
The Methodist Church, Associate Secretary.
New York, N. Y.

Sevenfold Amen

SIR: Here's my sevenfold Amen to Ernest K. Emurian's "Open Letter" (November issue) urging the National Council to produce a uniform Protestant hymnal, even if it is opposed by the publishers and copyright owners. Surely they will come to cooperate when they realize how big the Kingdom returns would be compared to their real or imaginary financial sacrifices.

Honey Grove, Tex. C. C. KLINGMAN.

Disagrees With Cook

SIR: "The Pastoral Prayer—Laymen's View" by Walter Cook in the July issue of The Pulpit interested me especially. It pointed out that laymen's inattention to the pastoral prayer was due largely to the threadbare or trite expressions so frequently used by the minister. I question if a familiar or "threadbare" expression can detract much from the value or power of prayer. The two excellent prayers in the July Pulpit, page 19, "For Independence Sunday" by Herbert W. Hahn and "For the Seminarians" by Charles C. Morrison, both contain very familiar or often used expressions. In the former I find these two very familiar statements: "Our help in ages past, and our hope for years to come," and "Seek first the Kingdom of God, and his righteousness." In the latter note: "We thank thee for the church of Jesus Christ," and "When the kingdoms of this world shall become the Kingdom of our Lord." A familiar or "trite" expression may add to the value of prayer rather than detract from it, if the prayer is characterized by spiritual warmth and if it is timely and intelligent.

Methodist Church, JESS C. GEARHART.
Arcola, Ill.

The Glorious Past

SIR: You have invited comment on the new Pulpit, and I reply by stating that while its sermons have contemporary emphasis, these by no means compare with the fresh approach and profound thought of sermons published 15 or 20 years ago. I have taken The Pulpit from the beginning. Copies are stacked in my study, and I find myself repeatedly by-passing new numbers and going back to older homilies prepared by Harry Emerson Fosdick, Frederic Norwood, Charles E. Jefferson, Charles R. Brown and others. Indeed, I have decided to omit The Pulpit from my magazine list during the coming year.

First U. P., E. MARCELLUS NESBIT.
Beaver, Pa.

[Really, Brother Nesbitt, it isn't our fault that all the "great preachers" are either dead or retired. Remember what the oldsters thought about Fosdick back in the twenties? Come now, stay with us. All virtue is not the past's.—THE EDITORS.]

Ouch!

SIR: There is no chapel at the University of California (my school), and there are many eight o'clock classes. Religion is treated almost as though there were no such thing as a legitimate part of a balanced person. Certainly it is not in the curriculm. Therefore the article by Lewis H. Chrisman in the November issue, "Speaking to Students," interested me in a very special way. Certainly the state colleges of our land stand in the need of prayer, that chapel services (like the ones the "old grads" recall from student days in the smaller institutions of higher learning) shall be included as part of the student's day in them, and the sooner the better.

May I underline something that may have irritated Prof. Chrisman? He uses the word "cliché" in a special sense, and you have misspelled it "clinché," which may be a useful addition to the language! As the superlative of cliché, I mean. Yes, I know that cliché is a noun. But nouns are expressive of degrees in meaning—more often in slang than in pure English, and more often in metaphor than otherwise. You sometimes think of words as pearls, some men as dogs, others as angels, and the like.

Now, there is a genuine crying need for an all-embracing, mouth-filling name to describe the public-address-shattering, thought-stopping, let's-get-out-of-here-feeling-producing *clinché* (pronounced clinch-áy). Meaning the clichés that really stop the whole show. That make the listener sit up and take notice that he's *had* it! That activate all the short circuits in his brain and produce new ones. That sear his soul, and make him cry out, "O Lord, how long!"

"Clinché" obviously expresses the gripping quality that we naturally associate with real down-to-earth bromides, those provoking ghosts that haunt the rostrum, the newspaper, the radio and the classroom. Those time-wasting, space-filling, ennui-producing spawn of the spirit of Jabberwocky!

Ode to Clinchés

Beware the old clinché, my son
The saws that gripe, the quips that clutch;
Beware bromidic shines, and shun
The lugubrious so-and-such!

The Little Gray Church, ROGER B. WALLACE.
Dexter, N. M.

By Herbert M. Gale

Music for Worship

FREQUENT appeals have been made through the pages of The Pulpit for better music in services of worship. Attention has very rightly been called to the fact that in a large number of churches many of the anthems used are decidedly inferior vehicles for the expression of man's worship before God. At a time when people generally are becoming more and more aware of the distinctions between good and poor music in concert and on radio, it often seems to be tacitly assumed that if any anthem is sung in a church and has some reference to God in the text, then it is good; and the distinctions between good and poor, recognized elsewhere, are forgotten. The quality of the music and the quality and appropriateness of the text alike seem to be regarded as of minor importance. The result is that our choir libraries are filled with selections which, according to musical and literary standards, are mediocre indeed. It is no credit to the churches that we are content to offer such selections to God, whom we ought to approach with the very best that we know.

Meeting the Situation

The present article, however, is not an attempt to argue the case for better music. It is rather a *practical* effort to meet the situation. Granted that our anthems ought to be of superior quality, where are we to turn for them? What are some of the selections which are worthy of a place in services of worship and which a volunteer and generally untrained choir can sing well? Many articles about good music have been written and read, but theoretical discussions produce few tangible results.

There follows, therefore, a list of forty anthems chosen on the basis of three criteria: (1) the anthems must be of superior quality musically; (2) they must have texts appropriate for use in Protestant services of worship; and (3) they must be within the range of the average church choir.

These forty have been chosen from among hundreds of anthems reviewed and examined when the present writer was appointed by the Greater Boston Choir Directors' Guild to head a committee to draw up a similar (though somewhat longer) list for that organization.

The numbers are drawn from the various periods of church music history and from various national backgrounds. All include an English text. Some of them (those which are starred) may be sung *a cappella* (without accompaniment), though accompaniment may be used if desired.

It is hoped that the list may prove particularly helpful at this time of year, when plans are being made for the more active church season.

Dr. H. M. Gale is associate professor of biblical history at Wellesley College, Wellesley, Mass., and minister of music at Greenwood Union Church, Wakefield, Mass.

New Testament Windows

Lamps and the Light

IN the Greek New Testament, φως is "light"; λψχγος is "lamp." In John 5:35 John the Baptist is described as "a burning and shining lamp." (λψχγος). People were willing for a season to rejoice in his light (φως, here dative, φωτί). In John 8:12 Jesus is represented as saying, "I am the light (φως) of the world."

The prophets and all others in whom God's light shines are lamps; Christ is the light itself. (See II Pet. 1:19, where the "more sure word of prophecy" is compared to "a lamp shining in a dark place," but Christ is the "day star" which is to arise in our hearts.) In Christ "was life; and the life was the light (φως) of men" (John 1:4). "God is light (φως, I John 1:5). We are "the light (φως) of the world" (Matt. 5:14). We are to let our light (φως, light which is really his in us) so shine that others will glorify our Father in heaven (Matt. 5:16).

J. RUSSELL CARPENTER.

*Arcadelt. "Give ear unto my prayer"
Archangelsky. "Praise ye the name of the Lord"
Attwood. "Teach me, O Lord"
_____. "Turn thee again, O Lord"
Bach, J. S. "Jesu, joy of man's desiring"
_____. "Now let every tongue adore thee"
Beethoven. "The heavens are telling (declaring)"
*Bortniansky. "Cherubim Song No. 7" ("Lo, a voice . . ." or "Angel voices . . .")
*_____. "I will bless the Lord"
*Chapman. "God be in my head"
*Christiansen. "Beautiful Saviour"
Decius. "To God on high be thanks and praise"
*Drozdoff. "O Lord, we pray"
Dvorak-Closkey. "God is my Shepherd" (Biblical Song)
*Farrant. "Lord, for thy tender mercies' sake"
*Franck, Melchior. "Father, thy Holy Spirit send"
*Frielitz. "Light and truth" (three part: *soprano, alto, baritone*—SAB)
*Grazioli. "God be with thee" (SAB)
Handel. "In thee, O Lord, have I trusted"
Holst. "The heart worships"
*Ippolitof-Ivanof. "Bless the Lord, O my soul"
*Kopylof. "God is a spirit"
*_____. "Heavenly light"
Lotti. "Now to God with hands uplifted"
*_____. "Mighty Lord, thy faithfulness"
Lundquist. "Praise the Father, Son and Spirit"
Mozart. "Jesu, Word of God incarnate ("Ave Verum Corpus")
*Palestrina. "O Holy Father, infinite in mercy" ("O bone Jesu")
*Palestrina-Damrosch. "Alleluia, Lord God" ("Adoramus te Christe")
Purcell. "O sing unto the Lord"
_____. "Rejoice in the Lord alway"
Shaw, Geoffrey. "Praise God in his holiness" (SAB)
_____. "Worship"
*Tallis. "All people that on earth do dwell"
Thiman. "Let all the world"
*Titcomb. "I will not leave you comfortless"
*Tschaikowsky. "O Thou, from whom all blessings come"
*Tye. "Drop dew, ye heavens" ("Rorate coeli")
Vulpius. "Now God be praised in heaven above"
Wesley, S. S. "Lead me, Lord"

For Larger Churches

One would like to include in the list such compositions as Arensky's "Praise ye the Lord," Orlando Gibbons' "O Lord, increase my faith," Hassler's "O sing unto the Lord," Francis Snow's "Thy Word is a lantern" and "When wilt thou save the people?," and Tcherepnin's "Praise ye the name of the Lord" and "We sing to Thee," but divisions of parts on somewhat greater difficulty may prevent the untrained choir from undertaking them. They are not extremely difficult, however, and are well worth extra rehearsal time.

Illusion

Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction.—Matthew 7:13.

Some folks who insist
They've culture attained
In being broad-minded,
Are just scatter-brained.

C. W. VANDENBERGH.

In Defense of the Dead Sea

THERE is nothing in the world that has been so misrepresented and maligned as a body of water called the Dead sea. The high character of those who speak in error concerning this ancient body of water adds immeasurably to the harm done. But in spite of its name and the uncomplimentary remarks made concerning it from every pulpit in the land, this salt sea still lives and will be living when thoughtless man is lost in the dust of the ages.

Just recently we read from the pen of a great man the following: "The Sea of Gennesaret gets and gives, the Dead sea gets and never gives; one is the cradle of the River Jordan, the other is the grave of the River Jordan." Will the brother who wrote the above tell us what becomes of the more than seven million tons of water that the River Jordan and its tributaries pour into the Dead sea each day? Had there not been constant giving on the part of this body of water, can you imagine what would have happened? The Dead sea is 1,300 feet below sea level and therefore cannot send its contents on by the method that other lakes do. Instead it gives forth constantly by a process of evaporation which leaves behind a vast wealth of salts and other chemicals. It can be truly said that without the Dead sea there could be no Palestine, no Holy Land.

It makes possible the dews of Hermon, which caught the attention of the prophets of Israel. These dews keep vegetation alive during the summer months. There could be no River Jordan were it not for the Dead sea. The sea is a necessary step, as is snow-capped Hermon, in the meteorological process by which the River Jordan, Huleh and the Sea of Galillee are maintained. It is true that its wealth of chemical salts, held in solution, makes it impossible for fish to live within its waters.

At the present moment fabulous wealth is being mined from the Dead sea. It comes in the form of potash, calcium chloride, bromides and common salt. The Dead sea keeps not one drop of water for itself, nor does it appropriate one penny of its vast wealth for selfish indulgence. Long live the Dead sea!—*William Lee Hutchins.*

SAFE TOPICS

To pick a safe topic for sermonizing
Stick close to sin and moralizing.
Stay in the clouds and never stray
Less than a thousand miles away.

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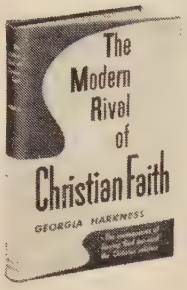

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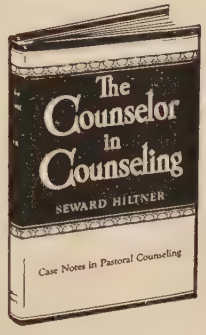

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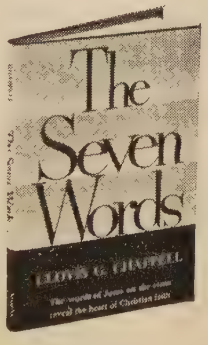

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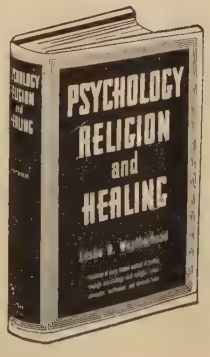

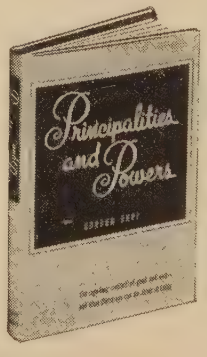

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Pulpit Patter

By Morton S. Enslin

'He Has All the Answers'

SOME time ago an acquaintance said to me, in reference to a prominent preacher, "He certainly has all the answers." This was said very honestly and with an obvious appreciation close to awe. To me it seemed far from being the perfect tribute. Perhaps my feeling was in part inspired by the fact that on several occasions I too had heard the gentleman speak. Twice he had discoursed on matters in a field in which I think I have some little exact knowledge—which is but another way of saying that I am reasonably aware of the many problems and pitfalls—and it had been very clear to me that the preacher in question was very far from "having all the answers," or even knowing that there were questions needing answers. He showed himself to be utterly out of his depth, to have no slightest knowledge of the problems he was answering so easily and in such a round, full voice. But his lack of knowledge did not apparently cramp his style in the least. And his excursion into what was obviously for him virgin territory, although he never dreamed of styling it such, was apparently very acceptable to many in his audience.

It was for me an instructive half-hour. Here was a field in which I was professionally at home; in consequence I could see the shoddiness and incompetence all too clearly. And I found myself wondering whether, had his choice of subject been in a field where I was incompetent to judge critically, experts in that field too would not have felt as did I about his utter ignorance of biblical criticism.

I am inclined to the guess that this gentleman was—and is—by no means a solitary example. I am told that an increasingly popular form of radio program features clergymen receiving questions by telephone which they at once answer over the air. This is apparently a sort of modernization of the earlier practice of having a dozen or more questions submitted on all conceivable subjects under the shining canopy, to be answered with dispatch and authority from the pulpit just prior to the evening sermon as a sort of spiritual *hors d'œuvre* or smorgasbord.

All this brings me back to my reaction to the enthusiastic report of my friend about Dr. So-and-So having all the answers: "that is far from being the perfect tribute." I am much afraid that we ministers lay ourselves wide open to the charge, so often leveled, that we do believe that we have all the answers.

So often it is said: "Do not air your doubts in the pulpit. Your people have enough of their own without having yours too. Talk about the things about which you are certain." There is common sense, a deal of it, in that advice; but the older I grow, the more sure I am that it is not the whole story. Some of the matters about which I am far from certain seem to me so important, so central, that to pass them by appears far from wise, even cowardly. To my mind, it is a legitimate function of preaching to raise questions, embarrassing questions. with no hope of giving a final answer—in that case they would not be "embarrassing" at all—but in the hope that in the course of wrestling with them, as in the case of Jacob with the angel, there may result a blessing of insight.

Surely an occasional sermon of that sort—it were folly to make it, any more than any other one form, a universal habit—if wisely and intelligently done, should evoke no criticism of being either negative or confusing. Such a sermon would be far from being easy or ill prepared; let no man try it as a last-minute choice when he can think of nothing else to say but must preach! It would be the honest and constructive attempt of the minister in his role of teacher to consider with his people some of the subjects from which we shy away because we do not "have all the answers."

And I believe there are many congregations—and not restricted to university campuses either—which would rise to the challenge, would respond most favorably to the confidence their minister was patently putting in them and would prove entirely competent. Again and again ministers excuse themselves to their colleagues, and to themselves, for failing to treat their congregations as responsible and adult men and women with the time-worn wheeze: "Of course I believe that, but I could not say it in the pulpit, for my people are not ready, would not understand." And all the time they are deceiving only themselves. So often their people *would* understand, if given half a chance. We have tried to keep them in swaddling clothes (or is that a

(Continued on page 25)

Sermon Summaries

Don't Dim Your Lights

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.

HOWEVER men may disagree about the teachings of Jesus and the fundamentals of the religion that bears his name, all agree that an ineradicable part of it is what is commonly called the Sermon on the Mount. Men frequently go to the extreme to claim that for all intents and purposes much of the teachings of Christ constitutes the basis of their faith—and yet immediately upon the heels of the Beatitudes comes the admonition to the followers and would-be followers of the Savior not only to claim to believe and follow certain of his teachings, but to show to the world who and what they are and to stand for their beliefs, no matter what the cost. "Ye are the light of the world!" said Jesus. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Every one of us, I'm sure, has seen a highway sign ordering us to dim our lights after sundown when approaching other cars. That is sound advice as well as law for our cars and the men behind the wheels, but it is neither sound nor legitimate for you or me as a rule for Christian living in our world today.

The Christian religion is no secret profession. There was a day in the church's history when Christians, for fear of their lives, didn't go out of their way to attract attention to their faith, but when the squeeze was on, the heroes of the cross stood for their beliefs and went with lights undimmed even though it cost many of them their lives. It's a far cry from those days of the catacombs and violent persecution to the preferred status of Christianity in our own country, but the practice and concept of "witnessing," as our forefathers called it, has thinned out pretty badly.

I'm not setting forth a tight system of theological and doctrinal demands to which we must subscribe in order to be counted among those who are the children of light and who have been ordered by Christ to let their light so shine that men can see the difference. But if there is no difference between our lives and the lives of those who don't claim to be Christians at all, then our whole faith and life stand in danger of collapse. So far as you and I are concerned, the most essential thing about Christ is not his virgin birth or any other doctrine that seeks to explain him. The essential thing is whether the light of our lives so shines that its radiance and reflection will draw other men to the same Christ who has transformed us.

The Christian church is the only organization in the whole world which people join by admitting that they are not worthy to become members of it. But once we have taken the step of surrender and have made confession of our weakness, the everlasting Christ promises to help us to live up to our best if we will but give him a chance. And the demand he makes upon us is that we show to the world by our witness that it *does* make a difference if one's life has been touched by the transforming power of the Son of God. Don't dim your lights. Let your light shine. Have the courage and the will to stand for your beliefs.—*Herman J. Kregel, Post Chaplain, United States Military Academy, West Point, N. Y.*

The Atomic Bomb

My times are in thy hand.—Ps. 31:5.

AT a recent meeting of parents and church school teachers, the discussion turned to the atomic bomb. One mother said her children were terrified by any mention of it. A high school teacher said the boys in her classes had no interest in getting an education because either the atomic bomb or the army would get them. They wanted to quit school, get a job, buy nice clothes, have some fun, and get something out of life before it was over. Are this mood and viewpoint justified?

No, because the majority of people will survive any conceivable kind of war. Total destruction is still a figment of the imagination. As for the chain reaction which could destroy our planet, I think God is too wise to have arranged matters so that some irresponsible maniac could blow our planet out of existence. God thought enough of our world to give it the greatest gift he had.

We are never safe in a world in the making. There are natural hazards—earthquakes, tidal waves, volcanic eruptions. Added to these are the mechanical hazards man has created. We are born into a world full of dangers. We are never safe. The atomic bomb is merely another hazard.

Children reflect the attitudes of their parents and other adults. If you are afraid, your children will be afraid. Fear of death is a sign that your religious development is stunted. A religiously mature person can repeat the words of the Psalmist: "My times are in thy hand." If you have this conviction you will have something to give to your children and to all whose lives touch yours.

A salesman sold a tractor to an ignorant farmer. Next day the farmer sent for him because the tractor wouldn't run. He discovered that the gas tank was empty. After his anger had subsided he said: "Well, I shouldn't blame you. After all we can't give brains with our tractors." The farmer nodded his head in emphatic agreement, saying: "Can't give what ain't got." Need I say more?—*David T. Erickson, First Baptist, Arlington, N. J.*

Dealing with Disappointment

WHAT has the Christian faith to say about life's broken hopes, frustrated desires and disappointments? Surely one thing it says is this: Try to get your disappointment in perspective. Lift your eyes from

(Continued on page 27)

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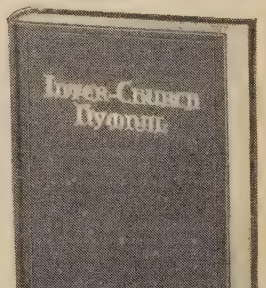

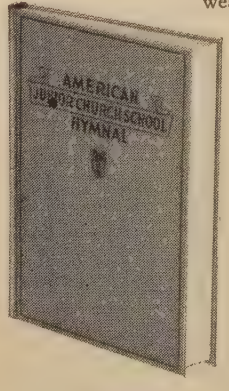

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Pulpit Paragraphs

Contributed by Readers of The Pulpit

• *Feeling God's Pull*

VOICES of defeat and pessimism are still strong today. Not a few feel tired and discouraged when they think about the future. God seems awfully far away. The time is ripe for something to happen, something that will lift us up and out of ourselves, make us radiant and resourceful and confident, strengthen us day by day with might by His Spirit in the inner man.

How do we know there is a God? Someone once answered that question by telling the story of how he met a boy who was flying a kite so high that it was out of sight. "How do you know there is any kite at all?" "Because," said the lad, "I feel the pull of it." Surely this is why we know that God is on our side. It is not because some astronomer informs us that there is order in the universe. It is not because some religiously minded individual announces that 1,900 years ago God entered the world. What actual difference can that make in our existence now? Rather, it is because we feel the pull of that God in our own personal living.—*E. K. Roberts, Merriam Park Presbyterian, St. Paul, Minn.*

• *The Load Makes a Difference*

WHILE a group of railroad men were relating their experience in a snow storm one engineer told about getting stuck in a deep cut with 90 cars. "Do you mean 90 loads?" inquired one of the men. "I mean empties," came the reply. "If I'd had 90 loads I'd have gone through without thinking about it."—*H. K. Grose, Camp Point, Ill.*

• *Exploding a Myth*

IN order to promote increased understanding between the people in our 100 per cent Caucasian community and those having markedly different physical characteristics, the clergymen of our city recently sponsored a string ensemble concert. The members of the ensemble were a colored family who called themselves the "Walt Goodies."

Before the concert Mr. and Mrs. Goodie with two of their children were guests at the parsonage. They were so appreciative of all the little favors shown them — the ordinary social amenities most of us take for granted —that our hearts could not help but go out to them in a very affectionate way.

The climax came when our little eight-month-old son, Paul, awoke from his nap. They had seen his photograph. Now they would see him in person. But anxiety and fear suddenly possessed us. Would he note the differences? Would he scowl? Would he cry? Would he retreat and refuse to make friends? They too seemed to sense the crisis.

But he didn't! When Mr. Goodie held out his arms and said, "Come here, Paul," Paul opened his mouth in a wide grin showing his 6½ teeth and reached a chubby little hand as if to inspect Mr. Goodie's nose and ears. He snuggled in Mrs. Goodie's capacious lap. And he became so attached to 14-year-old Rickie that he wouldn't return to his parents.

What myths we are content to mouth and sometimes believe! I recall reading a text on anthropology, written in the latter part of the 19th century, which spoke of the "inherent and instinctive antagonism of whites toward blacks." If you bring a colored person into the presence of a small white child, the author said, the child will immediately commence to cry, even though he may not see the colored person. The implication of course was that colored people engender an instinctive fear and hatred on the part of whites because the former are more primitive. I was happy, and I know that the Goodies were happy, when Paul very conclusively and decisively rejected that theory, at least so far as we were concerned. Both God and little children are no respecters of persons when it comes to personal appearance. Perhaps that is why the Lord said we must become as little children before we can enter the Kingdom of Heaven.—*Carl O. Basinger, First Congregational, Port Washington, Wis.*

Pulpit Calendar

Feb. 1—National Freedom Day.
Feb. 2—Presentation of Jesus in the Temple.
Feb. 3—The Transfiguration.
Feb. 10—Septuagesima Sunday.
Feb. 10-17—Race Relations Week.
Feb. 12—Lincoln's Birthday.
Feb. 17—Sexagesima Sunday.
Feb. 17-24—Brotherhood Week.
Feb. 22—Washington's Birthday.
Feb. 24—Quinquagesima Sunday.
Feb. 27—Ash Wednesday.
Feb. 29—World Day of Prayer.
Mar. 2—First Sunday in Lent.
Mar. 9—Second Sunday in Lent. Day of Prayer for Students.
Mar. 16—Third Sunday in Lent.
Mar. 23—Fourth Sunday in Lent.
Mar. 30—Passion Sunday.
Apr. 6—Palm Sunday.
Apr. 6-12—Holy Week.
Apr. 10—Maundy Thursday.
Apr. 11—Good Friday.
Apr. 12—Easter Eve.
Apr. 13—Easter.

SEASONS: Epiphany, Lent, Eastertide.

ALTAR COLORS: Epiphany, white; Lent, violet; Maundy Thursday, white; Good Friday, black; Easter Eve, bare or black; Easter, white.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of nationwide or denominational significance.)

• *'Not So Wild a Dream'*

ERIC SEVEREID in his book *Not So Wild a Dream* has a penetrating observation on the power of the spirit of Christ in Africa. He states that you can draw a line by the condition of the people where the missionaries have brought in culture, new ideas, schools, medicine and the spirit of Christ. On one side of the line there is hopelessness, superstition, ignorance and unconcern for the misery of life. On the other side life has been lifted, not by 20th century industry but through sacrifice of individuals in the timeless spirit of Christ. Those who have built their house by the side of the road where the race of man goes by, and who have ministered to that race, bad and indifferent, have done so in the spirit of Him who placed at the heart of life the one word, "Love thy neighbor as thyself." —*Frank A. Court, St. Paul Methodist, Lincoln, Neb.*

• *Comparative Music*

SOME ten years ago, while I was staying in Palestine, the Rotary club of Jerusalem kindly invited me to talk to its members and was good enough to leave to me the choice of a subject. For one reason or another I spoke not about the many problems that were already popping up in and around Palestine, but about comparative music, particularly with reference to the overlapping or cleavage, as the case might be, between Oriental music and Western music (whatever these terms might exactly mean, if they mean exactly anything at all). I recounted, among other things, the sufferings and tribulations of the first Western opera company—it was an Italian company—which visited Japan, in the early 1870's, and whose antics, according to Japanese appraisal, so overcame the audience that, out of politeness, they stuffed their mouths with their flowing sleeves to stifle their laughter and covered their eyes to hide their tears. On the other hand, I

recalled the remarks of the late Will Rogers, who visited Japan in the early 1930's and, upon hearing some of its treasured music, described the *chamisen* as the only musical instrument worse than the saxophone and said of the noblest musical instrument of Japan, the *koto*, that it reminded him of a piano suffering from an acute attack of bronchitis.

In spite of the discouraging beginning of acquaintance between those and other musics of the world, in spite of the gibes thrown at both, the fact remains that throughout history there has been a great deal of inheritance from one music to another, and a great deal of mutual migration and infiltration, without regard for political boundaries and without any need whatsoever for a visa.—*Ambassador Mahmoud Fawzy Bey, Egyptian Representative to the United Nations.*

• *Challenging Life's Heights*

ELIZABETH DEERING HANSCOM in her book *The Heart of the Puritan* tells us that Jonathan Edwards received from his parents an unusual religious training. Obviously he was enabled to stand on his feet and solve his problems as he met them. One day, sitting at a table in the parsonage at East Windsor, Conn., where his father was minister, Jonathan drew up for himself a long list of resolutions. At the beginning stood these words: "Being sensible that without God's help I am unable to do anything, I humbly entreat God to enable me to keep these resolutions." Then follow some twenty resolutions, couched in the stiff phrases of the 17th century:

> *Resolved:* Never to allow the least measure of fretting or uneasiness to my father or my mother.
>
> *Resolved:* Never to lose one moment of time, but to improve every moment in the most profitable way I can.
>
> *Resolved:* At all times to live as I think is best when I am in my most devout frames, and when I have the clearest notion of the things of the Gospel. . . .

Here was a young man choosing his trail. And he chose to challenge life's heights. When he passed forty, his record as one of the outstanding influences on religious thought of a century was further evidence that he endeavored constantly to live at his best.—*Arnold Allan Brown, First Congregational, San Bernardino, Calif.*

• *Our Need of Support*

OUR parsonage rose garden is entered through an arch of steel frame and meshed wire. This year we planted heavenly blue morning glories on either side. They grew luxuriantly and evenly through the summer as if racing for the top of the arch, which they reached in August. When they met, lacking further support, they twined around each other until the cone of the upreaching tendrils extended some eighteen inches above the frame. Then came the rain and wind, and the unsupported mass of vines tumbled to one side in a tangled heap.

Therein is a parable for life. Humanity too needs support for its instinctive upward reaching. When men do not have a grip upon God's truth and love, as revealed in Christ and his church, they cling to each others' theories, imaginings, and humanistic philosophies, seeking something to sustain their spiritual upreaching instincts. But when the storm hits, the inadequacy of all self-made human supports is revealed, and the potential attainments and glory of life are crushed on a lower level.—*Oscar E. Allison, First Methodist, Lawrence, Kan.*

Enslin

(Continued from page 22)

dated word?) and then lament their lack of maturity. Frequently, when in a meeting of ministers and laymen, I have been impressed by the fact that it is too often the ministers, not the laymen, who hold back on the traces.

A man of stature is never afraid to say "I don't know." Nor should he be afraid to grapple with problems, if he believes them central, to which neither he nor his people can likely suffix a neat Q.E.D.

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And yet some facts need to be proclaimed from the housetops. One rather neglected truth should be repeated over and over. The recent rates for the Presbyterian Ministers' Fund went into effect on January 1, 1948. Some were raised at that time; some were lowered. But in the four year period *there has been no increase in costs.* Can this situation be paralleled in any other area? Costs have been soaring for almost everything but protection is priced at the old figure. It would seem to still be a wonderful bargain.

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Ministry of Music

By Ernest K. Emurian

One Standard Hymn and Song Book

THE proposal, recently advanced in this column, that the National Council of Churches look into the advisability of preparing one standard over-all hymn and song book for all the participating denominations has met with a varied response. Some ridiculed it. Others pooh-poohed it as impractical. Still others said that a book of 1,000 selections would be too large and unwieldy for practical purposes.

A survey of Sunday school and church hymnals and songbooks should dispel these doubts. I give here the results of a study of eight average volumes. The *Methodist Hymnal* (Methodist Pub. House, New York, 1932) was used as a norm. This book contains 564 hymns and songs; 80 responses, chants, ancient hymns and canticles; and 192 extra pages of liturgy, responsive readings and indexes.

In the *Presbyterian Hymnal* (Presbyterian, U.S., Committee of Publication, Richmond, Va., 1946) there are 486 hymns and songs, 14 doxologies and chants, and 58 pages of responsive readings and indexes. Of these 486 selections, only 222 are not included in the *Methodist Hymnal.* (Some of them are set to different tunes, but this study dealt with the words only; the tunes will be examined and reported on later.) So a hymn and song book of 788 selections apparently would meet the present requirements of the Methodist Church and the Presbyterian Church, U.S. The money saved in such a joint venture would permit both publishing houses to offer the book to their people for no more than $1 a copy. (The *Methodist Hymnal* now retails at $1.35.)

The Hymnal of the Protestant Episcopal Church in the U.S. (Church Pension Fund, New York, 1940) is a massive volume of 600 general hymns, 141 chants and readings, and 33 pages of liturgical notes and indexes. However, it contains only 365 hymns not included in the *Methodist Hymnal.* A hymnal of 929 selections (omitting some rather strange and unsingable tunes) would suffice for both the Episcopalians and the Methodists.

All participating denominations could have their own separate books of worship and prayer. The hymn and song book, for a change, would actually be limited to hymns and songs. By using pages now devoted to liturgical materials for additional hymns and songs, the standard over-all hymn and song book need not be larger or heavier than either the present Methodist or the present Episcopalian hymnal—and those two are larger than any of the other books examined for this report.

Of hymnbooks put out by independent publishers, the largest and possibly the most widely used is the *Service Hymnal* (Hope Pub. Co., Chicago, 1944). This contains 487 hymns and songs, 14 responses, and 60 pages of responsive readings and indexes. Of the 487 hymns and songs, 368 are not found in the *Methodist Hymnal.* A book of 932 selections would thus meet the needs of the most discriminating high-church Methodist and the most enthusiastic low-church lover of gospel songs. Even H. Augustine Smith's *New Hymnal for American Youth* (Appleton-Century Co., New York, 1936) with its 333 hymns, 11 responses and 85 pages of readings, programs and indexes has only 170 hymns and songs not included in the *Methodist Hymnal.* And it is by far one of the best of all recent publications in the field.

The *Service Hymnal* published by the Y.M.C.A. (Association Press, New York, 1941) has 170 hymns and songs, 27 spirituals and miscellaneous songs, and 57 pages of programs, responsive readings and indexes. But only 65 of these hymns and songs are not in the *Methodist Hymnal.* A book of 629 selections would suffice for the Methodists and the Y.M.C.A. The *Hymnal for Christian Worship* (John Knox Press [Presbyterian, U.S.], Richmond, Va., 1940) contains 315 hymns and songs, 4 spirituals, 20 responses, and 15 pages of aids to worship. Only 57 selections in this volume are not included in the *Methodist Hymnal.*

The overlapping within denominations is almost as scandalous as that among denominations. The *New Cokesbury Hymnal* (Methodist Pub. House, New York, 1928) has 285 hymns and songs, 6 spirituals, and 49 pages of programs, responsive readings and indexes. And only 123 selections in this book are not included in the *Methodist Hymnal.*

To be sure, the total number of different hymns and songs in all these eight volumes exceeds the 1,000-mark.

But our comparative study indicates that a book of 1,000 hymns and songs, carefully chosen with the needs and predilections of the people in mind, would fill the musical requirements of the Sunday schools and churches now aligned with the National Council and give the growing ecumenical spirit another strong bond of unity among those who call themselves Christians.

Sermon Summaries

(Continued from page 23)

your own trouble and see it as it fits into God's large pattern. Admittedly this is not easy. We human beings think we are so important, walking upright and mastering the world; but actually we have something like an ant's-eye view of the universe. If God were to spread before us the blueprints of the world he has planned and is creating, we should not be able to read them. Imagine an ant crawling up the outside wall of a church. He comes to the overhanging roof—an insurmountable obstacle. What a disappointment, to have his journey blocked thus in midcourse!

Perhaps the ant would feel better if he could see the roof in its universal perspective. Christianity gives one definition of faith as the ability to accept our place in a divine pattern that is too large for us to see. If we can believe that there is such a pattern and feel that there is a place in it for us, disappointments will not bring murmuring and bitterness.

The Christian faith says too that when a door closes here, another door is likely to open over there. A disappointment here may mean life moving into a new channel that God has designed, better even than the dream that was destroyed.

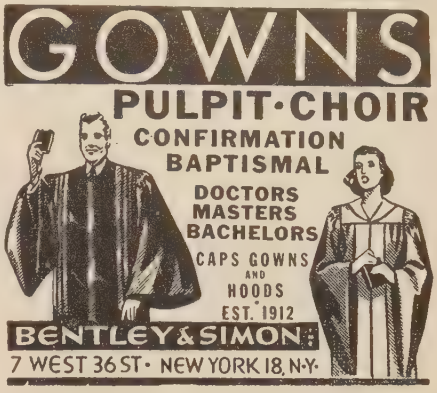
Sometimes in our pride we assume that *our* way is best, *our* plans must not fail, and the ultimate in defeat is not to get our own way. Then when God says No, and disappointment comes, plans are disrupted and ambitions thwarted, we cry, "Why does God treat me like this?" One of life's greatest lessons is that God has done some planning for our lives, and there's a destiny that shapes our ends, rough-hew them how we will."

As Jesus knelt in the garden of Gethsemane, facing the cruelest disappointment any man ever faced—and let us not forget his humanity there, the bitterness of the cup he had to drink, every nerve shuddering at the thought of the horrible ordeal before him, all his patient teaching, his compassionate healing apparently comes to naught, and all his dreams of the Kingdom seemingly smothered in snarling hostility—as he faced that tragedy, and the sweat like blood poured from his forehead, he took blessed refuge in God's plan for him: "Not my will, but thine, be done."

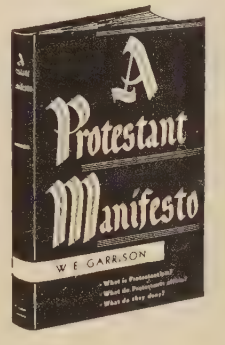
Which leads us to this most glorious word the Christian faith says about our disappointments. There is a life beyond all earthly frustrations, and if you truly desire it, if you honestly cooperate with God in it, every worthy vision of yours, every fond hope and dream that is fit to live in heaven, will one day be gloriously fulfilled.—*Owen Hutchison, Silverlake Community Presbyterian, Los Angeles.*

'Washington Confidential—Another View,' by Edward L. R. Elson (October Pulpit) has been inserted in the *Congressional Record*. Reprints can be secured by writing The National Presbyterian Church, Connecticut Ave. at N St., N. W., Washington, D. C.

DEADLINE—March 15, 1952 is the deadline for entries in the second annual Seminarian Preacher of the Year Selection, sponsored by the Pulpit and the Chicago Sunday Evening Club.



- **What is Protestantism?**
- **What do Protestants believe?**
- **What do they deny?**



A Protestant Manifesto

By Winfred E. Garrison

Ready February 4

In our world of conflicting ideologies and "isms," it is essential that every man know—and be able to explain to others—the nature of his own beliefs. Here then, as guidance for all Protestants, is a statement of the common beliefs and practices of Protestantism.

THE CONTENTS

DEFINING PROTESTANTISM: What Protestantism is—and what it is not

PROTESTANTISM AFFIRMS: What Protestants hold in common with all Christian and non-Christian faiths, and what is specifically theirs

ORIGINS AND VARIETIES OF PROTESTANTISM: A brief sketch of the rise and development of the major reform movements

COMMON TO ALL GREAT RELIGIONS: A discussion of the beliefs that Protestants hold in common with all religious people

COMMON TO ALL CHRISTIANS: A discussion of God, Christ, the Bible, and other beliefs and practices which all Christians affairm

DISTINCTIVELY PROTESTANT: A statement of positions which have been historically accepted, are generally accepted today, and are either explicit or implicit in the historic Protestant confessions of faith

CHERISHED VALUES AND WAYS: Symbols, ordination, property and finance, organized agencies, and other factors which enter into, but are not essential to, the beliefs of Protestantism

ALIEN TO THE PROTESTANT SPIRIT: Ideas and practices which, although not utterly inconsistent with Protestantism's basic principles, are alien to its mind and spirit

PROTESTANTISM DENIES: A firm and forceful statement of positions which all Protestants must reject on principle

PROTESTANTISM'S WORD TO THE MODERN WORLD: Though it has no "unified voice," Protestantism as a whole has a vital and needed message

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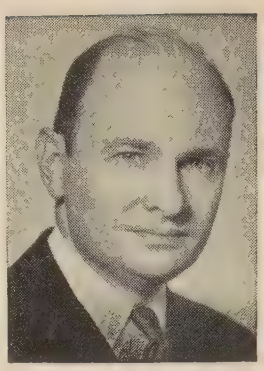

Come Let Us Worship

By Clarence Seidenspinner

A Book of Worship for Free Churches

IN recent years a good many of the Protestant churches have published books of worship. One of the best is that prepared under the direction of the General Council of the Congregational Christian Churches in the United States (published by the Oxford Press).

Several features make this an important and useful book of worship:

1. It contains an opening chapter on symbolism in worship. This is a fine statement concerning the use of symbolism, the litury and its ceremonial in free church worship. The altar and the amenities concerned with its uses are presented in as helpful a way as you are likely to find for free church use. There are some good paragraphs regarding the arrangement of the chancel and the ornamentation of the church. The arrangement of the nave and chancel is centered around the four "must" elements in all our services of worship: corporate fellowship between the worshipers and God, which calls for the pew; the proclamation of God's word, which calls for the lectern; the exposition of the word, which calls for the pulpit; and the sacrifices and dedications of the worshipers, which call for the altar.

2. There follows a section containing orders of morning and evening worship. Perhaps this is the least satisfactory section of the entire book. The first two services outlined leave much to be desired. In the first service, for example, the liturgy calls for the minister to rise and speak at least six times, and it calls for the people to rise at least four times. In the second, the Gloria Patri follows the reading of the scripture lesson to separate it from the children's sermon. This is not the best place in the liturgy for the Gloria Patri. The other services suggested are better than in this section.

3. Then there is a section on the order of worship for the Christian year which is very good. Preceding all seasonal services there is a short explanation of the season itself, the liturgical colors to be used, the thematic emphasis to be made, and other helpful matters.

The services outlined for Advent, Christmastide, and so on are particularly good in their use of introductory materials which establish the theme and the emotional connotations of the season. Some of these services are not found in the average Protestant book of worship. Such a service, for example, is Tenebrae, for use on Maundy Thursday evening. It calls for the historic symbolism and ceremonial of extinguishing the lights, with minister and deacons participating in the chancel. Interesting, too, is the service for Whitsunday, which includes confirmation of candidates for church membership and the celebration of holy communion. There is also a service for one of the finest days in the church year, namely, All Saints Day, when we celebrate all the Christian spirits who have died in the Lord. More and more we will be wanting to use this day.

4. There is a section devoted to the sacraments and ordinances of the church. Again, these are very good. For the most part the general order of these rites is familiar and the idiom of the prayers is very pleasing. The liturgy for holy communion has been arranged with a good sense of eucharistic antecedents. It contains a great prayer of intercession—an item which, alas, is missing in some Protestant services. The prayer of consecration contains a petition for the work of the Holy Spirit, which also has its prototype in the earlier liturgies. Some unusual services are offered in this section—for example, the Order for the Blessing of a Civil Marriage.

5. Another section contains orders of worship for notable days in the civil year, such as New Year's Day, Rural Life Sunday, a Harvest Festival. Still another section contains orders of worship for special occasions, such as Reformation Sunday, to commemorate our Protestant heritage. There is also a good ecumenical service.

6. This excellent book of worship closes with a long section entitled "A Treasury of Prayers," which contains some wonderfully beautiful prayers for morning and evening. At the very close are some special tables of great usefulness in locating the various festivals of the church year, and a two-year lectionary that may help the minister in the selection of his scripture passages. All in all, this is one of the best of the modern service books.

Preachers in Print

Lenten Reading

LENT begins February 27. An increasing number of ministers are using this pre-Easter season for an intensified pulpit program.

Two graduates of General Theological Seminary, New York, have each produced a volume which will be extremely helpful as background reading for the preacher's Lenten efforts. ★★★THE INWARD CROSS by **Charles Duell Kean** (Westminster, $1.25) is probably the best book on the spiritual significance of the cross since the appearance of **Henry Sloan Coffin's** classic, THE MEANING OF THE CROSS. Kean penetrates the deeper significance of that first Good Friday. His thesis is that the historic crucifixion is meaningless until it has a personal meaning which grows out of the spiritual experience of the individual Christian. There must be an inward understanding of the cross which includes a crucifixion of our own egotism, if the outer concept of the cross is to have validity.

The author attempts to develop this understanding through an interpretation of Jesus' seven "words" from the cross. But the book is far more than the usual series of meditations on the last words of Christ. It is the kind of solid meat which will stimulate preachers toward creative thinking as they plan their Lenten sermons for '52. For this reason many will be re-reading whole paragraphs in order to inwardly digest the writer's thought and message.

A great many American preachers have been guilty of some very superficial preaching about the cross. This volume will help to lift our Lenten preaching to a higher level in guiding the human soul toward greater maturity. It will enrich a great many preachers' souls, too, as they prepare for the most strenuous season of the church year.

THE second volume, ★★★THIS IS THE DAY, is from the capable pen of **Theodore Parker Ferris** (Wilcox & Follett, Chicago, $2.50). In addition to his duties as rector of historic Trinity Church, Boston, he is a teacher of homiletics at the Episcopal Theological School, Cambridge. The book contains 23 sermons preached at Trinity during the last two years.

This is more than a book of sermons. It is a high spiritual adventure. This kind of preaching inspires new hope for the future of the American pulpit. It is vitally related to the experiences of the worshipers. It reflects their intelligence and speaks directly to their needs. As one moves through the book one gets the feeling that for a worshiper to miss a sermon in this church is to miss a vital contribution to his mental and spiritual development.

The sermons deal with some of the great issues of the human heart—freedom, responsibility, selfishness, forgiveness, hate, love, sorrow, prayer, courage, faith. This reviewer found 22 out of the 23 sermons intensely interesting and helpful. That's not a bad percentage. But they must be read to be appreciated. To the preacher who wants to get out of an unprofitable homiletical rut during this Lenten season, they can be as wings to the eagle. Obviously, they should be required reading for the seminarians of every denomination. This is pulpit communication at its best!

ALTON M. MOTTER.

ROUNDUP

THE CRISIS IN HUMAN AFFAIRS. By **J. G. Bennett.** Hermitage House, $2.75. Whatever this book is, it is not Christian. Its avowed intention is "to reconcile Western science and Eastern knowledge." It repudiates with vigor the contemporary view that all necessary knowledge can be gained by scientific methods and that knowledge not so gained is in some way suspect; but it does not make clear what is the knowledge which may be gained otherwise.—*Ernest Marshall Howse, Bloor Street United, Toronto, Canada.*

★★OPEN PRAYER. Compiled by **Jesse Halsey.** Abingdon-Cokesbury, $7.50. In this collection of 593 prayers and other aids for congregational worship (compiled in a looseleaf arrangement for convenient use) there are prayers for all sorts of occasions and almost every type of service. They are well indexed and will prove unusually valuable to many a parish minister. The file which is included in the kit could be extended to include other topics. But the preacher can add his own file guides to those Jesse Halsey has had printed for him. The file box will be an excellent place in which to store for use when needed the pastoral prayers that appear monthly in The Pulpit.—*Garland Evans Hopkins, Managing Editor, The Pulpit.*

★★THE WISDOM OF THE TALMUD. By **Ben Zion Bokser.** Philosophical Library, $3.75. The Talmud, even in English translation, is virtually inaccessible to the untrained student. Its methods and organization are difficult to understand. For this reason, any book that gives an insight into the scope and purpose and historical background of the Talmud is to be valued by the general student. Rabbi Bokser has achieved this task excellently in a comparatively slim volume. His illustrations of talmudic problems and methods are crystal-clear; he deals adequately, though briefly, with its times and personalities, and gives a splendid survey of talmudic aphorisms and parables on a variety of subjects from the existence of God to aids to memory. A good book for any preacher who desires both knowledge and illustrative sermonic material.—*Robert I. Kahn, Rabbi, Congregation Emanu El, Houston, Tex.*

THE PREACHER AND I. By **Charles Francis Potter.** Crown, $4.00. This autobiography traces the spiritual pilgrimage of a well known religious leader from fundamentalist Baptist faith through Unitarianism to humanism. Valuable sermonic material for understanding the issues in the fundamentalist-modernist controversies of the past 40 years. Author's intellectual brilliance will send reader scampering to test the tent-pegs of his own theology—and that's good. But this reviewer feels Potter has oversimplified the theological problems and his solution as well.—*Hoover Rupert, First Methodist, Jackson, Mich.*

(★★★★You can't afford to be without it; ★★★Unusually valuable to the preacher; ★★Above average in its field; ★A good buy; No star, depends on your taste and need.)

Books Preachers Are Reading

December	January	This Month	An analysis based on reports from leading religious booksellers and from the reading of the Pulpit's distinguished editorial associates and book reviewers.
1	1	1	**The Life We Prize.** *Elton Trueblood. Harper,* $2.50
2	2	2	**Communism, Democracy and Catholic Power.** *Paul Blanchard. Beacon Press,* $3.50
4	7	3	**Monday to Friday Is Not Enough.** *Frederick M. Meek. Oxford,* $3.00
3	3	4	**Strengthening the Spiritual Life.** *Nels Ferré. Harper,* $1.00
5	5	5	**Wake Up or Blow Up.** *Frank C. Laubach. Revell,* $2.00
	6	6	**Letters to Young Churches.** *J. B. Phillips. Macmillan,* $2.75
6	4	7	**Basic Christian Ethics.** *Paul Ramsey. Scribners,* $3.75
10		8	**What On Earth Are You Doing?** *Elton Trueblood. Harper,* $2.00
8	9	9	**The Interpreter's Bible.** *Vol. VII. Abingdon-Cokesbury,* $8.75
9	8	10	**Rediscovering the Bible.** *B. W. Anderson. Association Press,* $3.50

The Editor's Page

The Event of the Month

ON RETURNING from his Florida vacation, President Truman made a dramatic gesture toward a cleanup of the corruption in his administration. He appointed as prosecutor Federal Judge Murphy, formerly the chief prosecutor in the Hiss case, and Murphy accepted. This awakened some assurance that the President's determined language was sincere and some hope that things would happen. But on looking into his new job more carefully, Murphy found that his efforts would be hamstrung by the lack of any power to subpoena witnesses. He sensed the fact that the President really expected him to provide the administration with a relatively clean bill of health—in colloquial terms, a whitewash. On this basis he was unwilling to proceed and withdraw his acceptance, giving as a reason the advice of his judicial colleagues that the task was inappropriate for a federal judge anyhow. The public now expects no aggressive housecleaning, even if a new prosecutor is named. The political corruption in the administration has deep roots into which a party in power dare not go. Its roots are in the political machines of the great cities where corruption is and always has been notorious. Upon these machines, most of them Democratic, the party depends for votes. They dictate too many federal appointments for the President to allow a vigorous probe into the personnel of his administration. The only way to clean this Augean stable is to turn out the administration itself. This is not to claim that another party in power would prove to be more virtuous. But twenty years of power is too long for political human nature to resist the corrupting influences of graft and favoritism.

Judge Murphy Withdraws

The Book of the Month

PROTESTANT THOUGHT IN THE TWENTIETH CENTURY, *edited by Arnold S. Nash. Macmillan, $3.75.*

I COULD WISH that this book might be seriously considered especially by two classes of readers: the fundamentalists and the arrested liberals. Yet I fear that it will not. The fundamentalists would find that, in their continuing attack on "liberalism" in the churches, they are fighting a straw man. The old-time liberals would find that they are fighting a rear-guard action, and that liberalism itself is now constructively expounding the historical Christian faith. Dr. Nash has brought together twelve of the most influential Christian scholars in America to tell us what has taken place in the special field of each writer. We thus have the story of a half-century's development of thought in the following fields: Old Testament (G. Ernest Wright), New Testament (Floyd Filson), philosophy of religion (G. F. Thomas), systematic theology (Walter Horton), Christian ethics (Waldo Beach and John Bennett), church history (George H. Williams), pastoral theology (Seward Hiltner), preaching (Charles Gilkey), Christian education (H. Shelton Smith), ecumenics (H. S. Leiper), comparative religion (John A. Mackay). After reading each chapter, I felt that I had just finished a course in the seminary. And now that I have completed the whole book, I feel that I have received a well rounded theological education!

A Thought for the Month

INTO the current controversy over separation of church and state Roman Catholic authorities have cleverly introduced the idea that "separation" is a vague term and provides no test by which to determine the constitutionality of specific cases. Echoes of this notion are heard even in some Protestant quarters. In my judgment, the effect, if not the design, of this suggestion is to becloud the First Amendment and practically to nullify its religion clause. Some years ago, I formulated for my own use a simple test which I have found unfailingly helpful in deciding whether a specific case involved an infraction of the separation principle. Separation, I reflected, is the opposite of union. What, then, would be a union of church and state? Answer: It would be a situation in which the official processes or functions of the state are interlocked with the official or institutional processes or functions of a church or churches. Such a union would be an establishment of religion. It need not be a complete establishment, as in England and many other countries, but as far as it goes it would be a union of church and state. Because it involves an interlocking (or, to use Justice Frankfurter's term, a "fusion") of the processes of government with the processes of organized religion, it would be unconstitutional. It would answer precisely to the language of the First Amendment which prohibits Congress to make any law *"respecting* an establishment of religion." The Constitution decrees no establishment, no union; it therefore decrees separation, as Jefferson clearly discerned. But separation does not mean, and in our history has never meant, that there can be no cooperation between church and state. It means that such cooperation must stop short of interlocking their institutional processes or functions.

What is Separation of Church and State?

Charles Clayton Morrison

For the Record—

ONCE a year we feel impelled to share with our readers our policy n selecting the sermons which appear n The Pulpit. Almost every week nere are inquiries asking whether we onsider unsolicited manuscripts, whether we actually read over every ermon submitted, and many other uestions regarding our policies. This s an entirely natural interest, espeially for the several thousand new ubscribers added this year. And it is nformation we want every Pulpit eader to have at his fingertips.

During 1951 some 3,500 to 4,000 ser-ion manuscripts came across the edi-ors' desks at 407 S. Dearborn. From mong these, your editors have tried ard to screen some 65 sermons rep-esentative of the best in preaching roughout the English-speaking orld, plus an occasional translation an outstanding sermon preached in nother language. Too, each editorial ssociate is invited to write one ser-on a year for our columns. These rmons go through the same critical ading as do all others we receive. other words, we do not take it for ranted that because a preacher has en selected as outstanding, every rmon he writes is outstanding.

That means, as we have pointed out fore, that we are able to print only out one out of every hundred ser-ons our readers submit. We thought nen we told you that last March me of you would become faint-arted about sending in your manu-ripts. Not so! The reaction has been st the opposite. Many have written say that that just makes it mean the more to get included in The lpit. One man recently had a ser-n accepted after 12 manuscripts d previously been rejected. It is en-raging to know that that is the uff of which the American pulpit lay is made. Increasingly we are de aware of the place and impact The Pulpit not only in this country t also in Canada and abroad. Hun-eds of letters during the last twelve nths have testified to the help that nisters receive from the inter-nge of ideas which each month's lpit brings.

What happens once a sermon is ected for use in The Pulpit? First, preacher is notified and asked for biographical sketch and a glossy otograph. (Again, dear brethren: ase send one taken recently. You y have been handsomer in your ege days, but we want to know v you look now.) Second, the ser-n is tentatively scheduled for pub-tion. That does not mean it will published the month it is originally eduled to appear. An especially ely sermon may come in which has e used at once (there are two such his issue). But once you have been ified your contribution has been epted, you can be sure it will ntually get printed. G. E. H.

The Pulpit

A Journal of Contemporary Preaching

Founded 1929

CHARLES CLAYTON MORRISON, *Editor*
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